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MISSIONS IN INDIA.

THE SYSTEM OF EDUCATION IN GOVERNMENT AND MISSION SCHOOLS CONTRASTED.

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BY

LIEUT.-GEN. C. W. TREMENHEERE, C.B.

H. d. 36

HENRY S. KING & CO., LONDON.

1876.

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PREFACE.

I HAVE endeavoured in the following paper to contrast the systems adopted by Government and the Missionary societies respectively, in imparting education to our fellow-subjects in India. I have not scrupled to point out the defects which are, I believe, inherent in each of these as they are at present administered. It will be seen that I entirely approve of the position which the Indian Government has assumed, viz., one of strict neutrality as to the inculcation of any definite Christian teaching in its educational institutions. Upon this subject I can hardly conceive that there can be any difference of opinion. At the same time, I am not by any means prepared to admit that the mere intellectual teaching given in the Government schools is, in any manner, an adequate discharge of the obligation devolved upon us as the rulers of the land. The necessity for something better is generally admitted, and is called for, not only by all Christian men who are interested in the welfare of India, but also by our native subjects.

The supporters of the several Missionary societies whose agents are working in India have strongly

condemned the Government system, and not without adequate cause. They have failed, however, to prove that better results are produced by the teaching in Missionary institutions. In the detailed account which I have given of this teaching I have endeavoured to afford some information which will enable my readers to form an opinion as to the results which it *must* produce. I ask that the facts stated may receive attentive and unprejudiced consideration.

I am no advocate of godless education; on the contrary, my chief object is to invite the attention of all who are interested in the conversion of our fellow-subjects in India to the best and wisest method by which we may endeavour to prepare them for the reception of the Gospel.

I believe that the present attempt to combine the secular instruction of non-Christians with teaching of a pseudo-religious character to be the outgrowth of a modern delusion. I must leave my readers to form their own judgment, adding only that the information given regarding both the Government and the Mission colleges and schools has been derived from official documents.

C. W. TREMENHEERE.

1, *Porchester Square,*
Easter Monday, 1876.

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MISSIONS IN INDIA.

CHAPTER I.

Sir Bartle Frere on Missions in India—The system on which Mission work is carried out is not described—Comparative value of the Government and Mission schools not referred to—The result said to be revolution—Can education be relied upon to meet the crisis?—Comparison between Government and Missionary institutions—The general inefficiency of Missionary education—Its causes—There are some exceptions—Secular instruction regarded as of minor importance by Missionaries—Mission schools relieve Government from considerable expense — Cost of Missionary schools—Probable saving to Government.

1. SIR BARTLE FRERE thus commences his pamphlet on "Indian Missions": *

"What are our Missions doing in India? Are "they making any substantial progress? Are they "really as little successful as some people tell us?"

He goes on to define what he means by Missionary work and Missionary progress.

"1st. As preaching the Gospel, and its results, "conversion to the Christian faith.

* Third Edition. Murray, 1874.

"2nd. As including all that tends to break "up old beliefs—not only railways and printing "presses, education, commerce, and the electric "telegraph, our impartial codes and uniform "systems of administration, but our misfortunes "and our mistakes, our wars, our famines, and "our mutinies."

2. His description of our Christian Missions and their progress, especially during the 35 years from 1834 to 1869, is historical and picturesque, but little or no information is afforded regarding actual Mission work as it is carried out by our Missionaries. We are not informed what are the chief agencies employed by them in making known revealed truth to the heathen—whether they rely upon the indiscriminate distribution of the Holy Scriptures and tracts; whether they devote the chief part of their time in teaching secular knowledge, supplemented by some religious lessons in schools; or whether they devote themselves generally to the proclamation of the Gospel. It may not have been practicable to make any general statements upon these points; at the same time his readers must have desired that information should have been afforded them which would have given some little insight into the nature of Mission work by one who had possessed such exceptional opportunities for observation.

It is well known, for instance, that education has

for many years taken a prominent place in the work of all, or nearly all, the Missions in India; and every one interested in the progress of Christian truth would gladly have read Sir Bartle Frere's opinion as to the methods of teaching and the results as compared with those in the Government schools. The subject, however, is not even referred to. Although education is mentioned, as one of the means by which old beliefs are being broken up, his readers are left without any information as to the extent to which the Government system, inaugurated by Sir C. Wood in 1854, has been spread throughout India.

3. The results of the several so-called Missionary agencies referred to are sufficiently alarming, and are thus stated:—"Everything in India is in a state "of revolution. Happily for mankind, it is as yet "peaceable; generally silent, and often almost un- "noticed; but still it is revolution—more general, "more complete, and more rapid than that which is "going on in Europe.*

"Have we no obligations to India of any duty "to be rendered, bound up with the awful gifts of "freedom which we have already conferred on her? "Whether we intended it or not, we have sown the "seeds of revolution, physical, intellectual, moral, and "religious; and who amongst us shall venture to

"prophesy what may be the results ere another "generation has passed over us?" *

These statements are calculated to cause an anxious inquiry as to the nature and the efficiency of those agencies which, in the breaking up of the old beliefs, are relied upon to provide some guidance for the next generations. The degree to which the Government system of education, supplemented by the Missionary and other aided and unaided schools, is competent to perform this will be felt to be all-important.

4. The education given in the Government colleges and schools has been much abused because the instruction is purely secular. I purpose to afford my readers such information as is available, to enable them to decide whether the teaching given in the Missionary institutions is in any, and, if so, in what respects, superior or the contrary.

Omitting for the present all reference to the religious teaching given in the Mission schools, let us inquire as to the comparative value of the scholarship attained by the students educated under the two systems.

This is tested when the students are brought into direct competition with each other in the public examination for—

(i.) Open scholarships.

* Page 84.

(ii.) The examinations held by the three Universities for matriculation, and for the degrees of F.A.,* B.A., and M.A.

1st. Open scholarships. I can only give the results in those cases in which the number of candidates from Government and Mission schools is distinctly specified. At Calcutta, 50 senior scholarships, viz., ten of Rs. 25, and 40 at Rs. 20 per mensem, were given from the results of the First Arts examinations, at which there were 418 candidates. Nine of the first grade and 36 of the second were gained by students belonging to eight Government colleges, and only one of the first and four of the second by those from five Missionary institutions; the number of candidates who competed being respectively 303 and 88. The percentage of successful competitors was 14·7 in the one case, and 5·6 in the other.

In Oudh 344 candidates from Government schools, and 19 from a Mission high school, competed for 100 scholarships, 95 of which were gained by Government scholars, and two by those from the Mission school; the remainder by other private schools. In this province scholarships are given to boys in the village, middle vernacular, middle Anglo-vernacular, and in the higher schools. These scholarships are open to all schools alike, Govern-

* First Arts.

ment, aided, or unaided. In point of fact, however, there are no low, vernacular, or Anglo-vernacular schools of the middle class under the Missionary societies, which have been able to cope with Government establishments of the corresponding grades, and only one which was, to the limited extent above noted, successful in the competition with schools of the higher class.

2nd. In Appendix A I have thrown together the results of all the university examinations, and it will be apparent, upon even a cursory inspection, wherever sufficient information is afforded to admit of a comparison being made between the Government and the Missionary colleges and schools, that the latter fall short of the former, especially in higher scholarship.

In the Punjab, the North-West Provinces, in Oudh, as well as in Madras and Mysore, the same comparative failure is evident, not only in the results of the matriculation examinations, but still more remarkably in the First Arts, as also in those for the higher degrees.*

5. These results can only be due to—

1st. Weakness in the teaching power employed on the one hand; and

* By adding up the percentage obtained in each class, it will be found that the results are—

	1st Class.	2nd Class.	3rd Class.
Government scholars	17·67	83·	43·6
Missionary „	2·91	21·05	18·73

2nd. To the scholars not being well grounded in the knowledge of their subjects.

The difficulty of obtaining, and retaining, the services of really efficient masters for the middle Anglo-vernacular and higher class schools is experienced, not only by the managers of the aided schools, but also by the Government. One of the divisional inspectors in Bengal writes as follows :—"Some of "our best teachers from the higher class schools "have gone away, and a few have grown to be "painfully restless; while in the middle schools, "instead of that earnest teaching which attends "upon a clear conception of the end to be attained, "there is a good deal of listless teaching, or of "aimless beating about the air.

"In the higher class schools the worst effect "produced is the restlessness of the teachers, who "have become more than ever anxious 'to better "their condition in life,' by preparing for and passing "the Civil Service examination." *

Another, with special reference to the qualifications of head masters in private schools, writes thus :—"In the district of Burdwan we have a clear "case of the inability of private individuals, philan-"thropic and energetic though they be, to maintain "even a moderate standard of excellence in higher "English schools. From the six aided schools in

* Bengal Report, p. 33.

"that district 51 candidates appeared at the univer-
"sity entrance examination, and eight only passed.
"Thirty-one appeared from the three unaided insti-
"tutions, and six only passed. This indicates what
"ought to have been considered long ago—that
"English schools, whether higher class or middle
"class, cannot be properly managed by the class of
"head masters employed; and matters will not be
"improved so long as inexperienced young men,
"fresh from school or college, are thrust into the
"responsible position of head master without refer-
"ence to their mental and physical fitness for such
"posts. Training schools are quite as necessary for
"English teachers in this country as for vernacular
"teachers, for the intellectual training they receive
"in the colleges may *foster their intellect, but that it
"does so for good or for evil is left to chance, and the
"result is not pleasant to dwell on.*

"The low pay of the masters in aided schools
"makes them restless and ever on the alert to
"better their condition, and I have no expectation
"of any great improvement in the out-turn of these
"schools till the masters are better paid.*

"A certified teacher from England costs Rs. 200
"to Rs. 300 per month at least, and even at this
"price it is difficult to keep him; in fact, any Euro-
"pean who knows arithmetic, and who is perfectly

* Page 29.

"sober and honest, is worth more than this pay in "India. If therefore a certified high-class teacher "is to be at the head of our schools, the number of "schools must be kept very few." *

As an illustration of the superficial teaching in Mission schools, to which allusion has been made above, it is complained of, in the Punjab report, that "the state of middle class education is far from "satisfactory, and that Mission schools are weak, "owing to the desire which their managers entertain "to induce their pupils to learn English." †

It is suggested, that, "until a system of payment "by results is introduced, it is unlikely that the lower "classes of aided schools will receive efficient in- "struction. It is in this way only that the present "method of promoting boys according to the amount "of English studied, and without reference to their "knowledge of other subjects, can be checked. As "a rule, the branches of Mission schools are not so "well taught as those of Government schools, and "the discipline is much more lax. A considerable "number of boys are taught English by men who "are necessarily very inefficient, when they might be "much better employed in learning the rudiments of "their own language." ‡

"The upper classes and sometimes the middle "classes receive the attention of the superintendent;

* Page 31. † Punjab Report, p. 76. ‡ Page 81.

"but in the lower department and in the branch "schools the discipline is often lax, and the instruc- "tion far from efficient." *

The following remark is made by the Lieutenant-Governor of the North-West Provinces, with reference to the matriculation examination :—"While "more than two-thirds of the boys sent up by "Government schools are successful, barely one- "third of the boys from aided schools succeed in "passing."

In the same province the fees levied and the cost to Government of the middle and lower schools, Government and aided, are thus contrasted :—

	Average fee per head.		Average net cost to Government per head.	
	Government.	Aided.	Government.	Aided.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
High schools, A	4 9 7	4 7 10	51 6 10	16 5 2
Middle do., A	2 5 1	2 7 0	36 0 6	8 14 10
Do. do., B	0 6 4	0 10 6	4 0 10	6 0 1
Lower do. (Male) ...	...	...	3 3 5	3 9 0

The Lieutenant-Governor remarks, that "As a "rule the aided Anglo-vernacular schools do not "give as good an education as State schools of the "same class, but the education they do give costs "the State very little. But if the work be done by

* Page 73.

"them neither so well nor so cheaply as Government "could do it for itself, the system is a losing one for "the State, at least from a pecuniary point of view. "Now this is just the case with the lower ver- "nacular schools. *In these schools Mission societies* "are attempting, *with very inadequate machinery*, to "do work which properly belongs to Government." *

In Oudh "the average number of pupils at a "Government school is more than twice as great "as that at the aided school, and the attendance is "24 per cent. more regular. The average cost of "each pupil's education at a Government school "is nearly Rs. 3 per annum less than at the aided "school. When to these facts it is added that the "Government schools are much the more advanced "in scholarship (as may be seen by comparing the "classification table in para. 108 with that given in "para. 111), the superiority of the Government "schools is incontestable." †

6. It has been shown that the several Mission colleges and schools, as compared with those maintained by Government, are inefficient. This result has been arrived at by comparing the successful candidates from each class of schools at the public examinations, and is necessarily a general statement, which will probably be admitted to be true by the

* Paras. 68, 69. Orders of Government, No. 667A of 1874.
† Report, para. 101.

several Missionary societies, but, so far at least as their own schools are concerned, will fail to convince them that the statement has any force. It will be urged, and with truth, that there are some good schools amongst those conducted by Missionaries. Each society will probably conclude that its own schools belong to this class. In fact, however, there are only three Mission schools of the higher class which are mentioned in the reports in terms of unqualified praise, and three others which are said to be good; of the latter, which are in the North-West Provinces, the Lieutenant-Governor remarks that they are not equal to the *average* of Government schools of the same class.

7. I have no wish unduly to depreciate Mission schools. I admit that much valuable secular instruction is given in them, and that much is done towards extending education amongst the immense number of young men and boys for whom the means of education ought to be provided.

The real state of the Mission middle-class schools may be gathered from the following statements;—

Out of 132 Anglo-vernacular schools, in the North-West Provinces, for natives, 31 are Mission schools; of these nine are reported to be efficient, one good, five fair, nine middling, one improved, two inferior, four inefficient.

In the Punjab, of one school it is stated that out

of a class of 30 boys, three only could work a simple multiplication sum! "I have brought to the notice "of the reverend manager in charge of the school, "that these results must always prove unsatisfactory "as long as the present method is continued of "promoting classes according to the amount of "English studied and without any reference to the "other subjects."*

On the other hand, of another the officiating inspector says—"I visited the school at a most "unfortunate time. Three of the boys having just "embraced Christianity, the whole school had "collapsed, and the excitement was so great that "I could with difficulty examine the few boys "present. I saw quite sufficient, however, to con- "clude that the school, previously to this *emeute*, "had been in very excellent condition. The boys "have undoubtedly been carefully taught, and their "English pronunciation in particular is very ex- "cellent."†

That such results, viz., conversions, are attained in some few cases, it is not intended to deny; that they rarely occur is admitted by all the Missionary societies.

The object for which such schools are maintained by the Missionary societies is acknowledged to be the conversion of the scholars from heathenism, or

* Report, p. 79. † Page 80.

Mahomedanism, to the religion of Christ. The secular instruction imparted is regarded as a point of minor importance; in fact, it is a mere bait to entice parents to send their children to school.

8. In their anxiety for the spread of general education, the Government have every inducement to welcome the aid afforded by the Missionary societies and other private bodies. The money spent by them in maintaining schools is, as will be shown, very considerable. Their schools act as an incentive to those under Government, and keep them up to the mark by competition. The reports of the inspectors are therefore naturally reticent, and touch but lightly upon their defects, leaving them generally to be inferred from a comparison of the results attained, rather than by any direct statement.

9. It is obvious that, if the Mission colleges and schools were abolished, the Government would feel under a direct obligation to increase its own educational establishments to supply the want, and that the existence of the Mission schools relieves Government from a considerable annual expenditure. The extent to which this is the case will be seen when it is stated that the whole expenditure for the year 1873-4 upon the Mission colleges and schools throughout India receiving grants from Government amounted to £120,941, as reported by their own managers.

Of the above sum, Government contributed from provincial and local funds £41,362, and £21,269 was received from fees, so that the actual cost to the Missionary societies was £58,310.

To this must be added the cost of 24,063 scholars in lower class schools in Madras, and, as stated by Sir Bartle Frere,* 26,285 in Bengal. Deducting the contributions from public funds and the amount received in fees, the former must have cost the Mission societies about £1768, and the latter, at the rates in schools of the same classes, £8745, or together £10,513—making the total charge for Mission colleges and schools £68,823. Of course a considerable portion of this is collected in India.

On the supposition that the above is an approximation to the expense thus incurred, and calculating from the cost of each pupil in Government institutions, as deduced from the returns, the total amount

* Sir Bartle Frere, in an appendix, gives a table showing the number of Protestant Mission schools and scholars during the calendar year 1872.

I am glad to avail myself of the information contained in this table with respect to the Missionary schools in the Lower Provinces (Bengal), which I had failed to obtain from the published reports of the Education Department. At the same time I trust that I may be excused for pointing out an apparent inaccuracy in the table, in which it is stated that in the Madras Presidency there were 1512 schools, containing 51,152 scholars. In the tables given in pp. 6 and 7 of the official report for 1873-4, the number of schools established by Missionary societies is stated to be only 911, containing 41,333 scholars. A considerable number of these, viz., 41 schools and 3162 scholars, are under the direction of the Roman Catholic Church, so that the total number in Protestant schools cannot exceed 38,171.

saved to Government by the Missionary societies will not exceed £82,000 per annum, an amount which is considerable perhaps in itself, but which, compared with what Government now expends upon education, is insignificant.*

* The grants made from public funds for education in 1873-4 amounted to £997,080, of which the sum of £204,004 was given in aid of private and Mission colleges and schools. Inclusive of the proceeds of endowments, subscriptions, school fees, and funds derived from other sources, the whole amount available was £1,482,537 (Appendix B).

CHAPTER II.

The result of secular instruction—Government schools preferred to Mission schools on the ground of morality—Great importance of education—Religious classification of the scholars—Large proportion of non-Christian to Christian scholars—Injurious to the children of native converts—Non-Christian teachers employed in Mission schools—The class-books used in Mission schools—The Christian Vernacular Education Society's publications—Heathen children taught Christian doctrines, hymns, and to repeat praise to the Holy Trinity—Catechisms taught to unbelievers—Teaching of the Second Catechism—Injurious nature of such teaching—Erroneous teaching—Mission schools opened with prayer by unbelievers—Such class-books unsuitable—Heathen scholars examined in Holy Scripture—Intellectual knowledge mistaken for faith in Christ—Occasional conversions not denied—The general result is failure—Effect of the system upon the native Church—Consequent inefficiency of the catechists—Neglect of converts leads to apostasy—Missionaries generally deficient in the knowledge of the native languages—The system exposed in the *Indian Church Gazette*—It is not affirmed that all Mission schools use the books condemned—Appeal to the Missionary societies—Their expenditure upon schools—No attack upon any particular Missionary society—The writer not opposed to education—The directions in which it would be useful—The cases of orphanages and boarding schools—Many Church Missionaries adopt the system here condemned—The Government of India urged to

exclude from aided schools all class books not used in Government schools.

1. For upwards of forty years I have felt great interest in the extension of the Church in India, and have had many opportunities of becoming personally acquainted with missionaries of several denominations in that country, and with their work. While prepared to acknowledge the value of the secular instruction imparted in the Mission schools, and to admit that, to a certain extent, both the Government and Mission schools are preparing the minds of the scholars for the reception of the Gospel, I am unable to accord any preference in this respect to the Mission schools. My belief is that, so far as secular instruction is concerned, both are working out the same result, viz., the destruction in the minds of their pupils of all faith in the religious systems of India, and that the Government schools are tending more efficiently to this end than those which are conducted by Missionaries.

As compared with the Government schools, I would place those of the Missionaries upon a far lower level, not so much as regards their efficiency in imparting secular instruction, as upon the higher ground of morality.

2. Such a statement demands a somewhat full explanation, and to this I would now address myself.

The problem which we, as a Christian nation, have to solve in India is, how we may deal in the wisest and most efficient manner with a vast population possessing an effete civilization, and demoralized by the traditions and customs of a gross Polytheism on the one hand, or by the false teaching of the carnal Unitarianism of Mahomed.

In considering how we ought to proceed in attacking these systems, so as to prepare the way for the acceptance of Christianity, it will be generally admitted that the extension of education is of great importance. In making this admission, however, I am not disposed to allow that the education of unbelievers ought to supersede (as it now too often does) the preaching of the Gospel—the proclamation of the kingdom of Christ.

3. Regarding education as a preparation for the Gospel, let us ask what are the most essential elements in the constitution of really efficient schools.

We must consider—

(*a.*) The nature of the material we have to work upon; the qualities, moral, social, and intellectual, of the youth we wish to educate.

(*b.*) The means which we can employ; the qualifications of the teachers; the efficiency and suitableness of the class-books.

4. The whole number of scholars receiving

general instruction in the year 1873 was 1,509,594, viz.—

Hindoos	1,151,131
Mahomedan	248,467
Christian	37,464
Others and unclassed	40,316
Burmese	24,074
Parsees	7,453
Jews	362
Karens	337*

The races specified in the four last lines are almost confined to the provinces of Burma and Bombay: omitting them it will be seen at once how largely the Hindoos must preponderate in nearly every school in British India. Taking the proportions, a school of 150 boys would be composed of about 115 Hindoos, 25 Mahomedans, 4 Christians, and, say, 6 unclassed. Of the 37,464 Christian scholars, however, 22,519 were in the Madras Presidency. In the 143 Protestant aided Mission schools in this presidency, of which detailed information is given, 9863 were Hindoos, 668 were Mahomedans, and 3578 Christians. The relative proportions for 150 scholars in these Mission schools would therefore be 105 Hindoos, 7 Mahomedans, and 38 Christians.

This, of course, is only an average deduced from

* In Appendix C, I have given a table of the educational institutions in British India—Government, aided, and unaided—in 1873-4; and the number of scholars on the rolls. The returns of the unaided schools, not being compulsory, cannot be depended upon as complete.

the whole number of schools, of which some are intended for Christians only. If we take what are the most important class of Mission schools, those of the higher class, we find in the Protestant Mission schools of the Madrás Presidency 4308 Hindoos, 365 Mahomedans, and 621 Christians, which for 150 will give the proportions of 121 Hindoos, 11 Mahomedans, and 18 Christians. Of course this does not accurately represent the proportion of Christians in each school, which varies from one-nineteenth, one-eleventh, one-eighth, one-seventh, and in one case is as high as ·3 to 1. To take two of the larger schools as examples. One contained 212 Hindoos and Mahomedans, and 8 Christians; the other, 526 non-Christians and 28 Christians.

5. Setting aside at present the effect of any counter influence which may be exerted by the teachers, what, I would ask, must be the ἦθος in such schools? Is it probable that any influence can be exerted by the few Christian boys which can have a beneficial effect upon their fellow students, who so largely preponderate in number? Is it not certain that the whole tone of such schools will be that of the great majority of the scholars; and must not those who know anything of the debased morals prevailing amongst youths who have from their infancy been brought up either under Hindoo or Mahomedan influences tremble at the thought that the children of

our native Christian converts are exposed to such from their fellow students? It is difficult, perhaps, for people in this country to realize the power which such influence may exert upon the few Christian youths under instruction in India.

What English parent would be content to leave a son in circumstances in which he must necessarily associate with lads of the same age, who are, say, Egyptians or Parsees?

The malign influence in a day school in which the great majority of the students are not Christian can only, in degree, be less pernicious than it would be in a boarding school, and we can only anticipate, as the result of such intermixture, that the Christian boys will be demoralized or heathenized, rather than that any wholesome moral effect will be produced upon the unbelieving majority.

I appeal to those who have a long acquaintance with India, and who know the debasing effect upon the morals of young men of Hindoo idolatries and of Mahomedan licentiousness, to support my assertion that by the present system upon which Mission schools are conducted, the few Christian boys are exposed to the most serious danger of contamination.

6. My next point is, that not only are there no adequate means, as the Mission schools are conducted, of preventing this evil, but that the

agencies employed, in many cases, are totally inefficient for communicating instruction in religious knowledge to the scholars. My meaning will be apparent by giving some details of the Mission schools in the Punjab, as follows. There are—

7	higher schools	containing	...	... 1823 scholars.
21	middle „	„	...	... 2715 „
57	lower „	„	...	... 3382 „
22	female lower	„	...	... 564 „
2	normal „	„	...	... 97 „ *

For these 109 schools there were 89 Christian, and no less than 332 heathen, or Mahomedan, teachers. The larger proportion of Christian teachers were employed in the higher schools, in which 25 Christian and 61 non-Christian teachers were engaged. Two of the middle schools, and very many of the lower schools, for both boys and girls, were solely under the charge of non-Christian teachers.

There were 70 schools of this class, containing 3567 scholars, for whom there were only 14 Christian teachers, but as many as 144 non-Christian teachers. How this number of Christian teachers can possibly instruct 3567 boys and girls in the elements of religious truth it is impossible to conceive, especially

* One Zenana mission, employing 15 Christian and 2 non-Christian teachers (!), and 21 schools for Christians, in which 21 Christian and 4 non-Christian teachers are employed, have been omitted.

as the schools are situated at 12 different stations, mostly very remote from each other. It is true that at each of seven out of the 12 stations there is a high school, at which the Christian teachers average three and a half to each school, but if these are withdrawn from their own proper duties to give instruction in the middle and lower schools, it must be for only an occasional visit; and such an arrangement is more likely to affect injuriously the higher schools, than to confer much benefit upon those which receive such periodical aid.

I regret that in the reports of no other province is any information given regarding the religion of the teachers in Mission schools. It is probable that in Madras especially, where native Christians are more numerous than elsewhere, the proportion of non-Christian to Christian teachers may be less than in the Punjab. I can only state as facts, that in one Mission circle containing 15 schools under 15 native teachers, at least four of the teachers are heathens; and that at a middle class Anglo-vernacular school containing 89 pupils, out of seven native teachers, six are heathens.*

7. In the Madras Presidency, and I believe throughout India, it is a condition of receiving

* In a high school and its branches, out of twenty-seven assistant masters employed in 1867, fourteen were Hindoos, viz., six Brahmins and eight Sudras; there were eleven native Christians and two Eurasians. The scholars numbered about 730.

the Government grant, that five hours consecutively be given daily to secular instruction. The first hour of the six during which the schools are open is devoted to religious instruction. With so small a number of Christian teachers it is impossible to conceive that this can be carried out except in a perfunctory manner. Take the case of a higher class school in the Punjab, with an average attendance of 265 scholars, having two Christian and 11 non-Christian teachers; is it possible that the two former can give religious instruction to this number of boys? There are also 10 middle schools, with only one Christian teacher each, the number of scholars varying from 45 to 190. Again, what religious instruction can be given in those schools in which there are no Christian teachers?

8. I will only add that it has not been uncommon to entertain and pay as teachers heathen men, because, being of good caste, they will in return induce parents to send their children to the Mission school. Of the morality of such a proceeding I need express no opinion, but I entertain grave doubt whether it is likely to conduce to the credit of the Missionaries, or to advance the cause which, we cannot doubt, they have at heart.

9. I proceed to the consideration of the class-books employed in the Mission schools.

If it is considered necessary to employ heathen

or Mahomedan teachers in Mission schools, we might surely expect that, in the class-books used, all subjects would be sedulously avoided which would afford them opportunities for inculcating the social and religious systems which they respectively hold. It would naturally be supposed that a Hindoo teacher would find nothing in the class-books which would unnecessarily offend his religious feelings, and that direct attacks upon idolatry and caste would be studiously avoided. It is obvious that the insertion of any statements which would prove offensive to such a teacher could only have the effect of inducing him to make such comments upon his text as would confirm his pupils in the religion in which they have been brought up. While teaching them to repeat, by rote, the answer expected to be given to the Missionary, his employer, he would naturally, and justifiably, instil into their minds the antidote, by explaining that this is the opinion of the low caste foreigner, who of course could not understand the value of the time-honoured institutions of the country. The pupils would thus be taught to answer in accordance with the text-book whenever the school should be examined by the Missionary, but in quite a different sense to the teacher himself.

10. I give some examples of the teaching contained in the class-books published by the Christian Vernacular Education Society.

In the "English Primer,"* commencing with the letters of the alphabet, and containing few words of more than one syllable, one of the lessons is—"I must not bow down to idols." In the "English First Book,"† which likewise commences with the alphabet—"Idols have eyes, but see not;" "God "will punish those who worship idols;" "We should "tell those who worship idols not to do it;" "Caste "is hateful to God, and should be given up." Again, in "The First Catechism,"‡ containing only ninety questions, under "Duty to God"—63. "What are "the gods of the heathen? *A.* The gods of the "heathen are only dumb idols.—64. What will God "do to those who worship idols? *A.* God will "punish those who worship idols.—70. Has God "divided men into castes? *A.* No; God made all "men of one blood."

In the "Second English Book"§—"God has "told us of many things which we ought not to do. "We must not worship idols. We must not," etc., etc. "If we do any of these things it is sin against "God."

Again, "Suppose, instead of going to your kind "mother for food, you asked it from a stone. Could "you get what you wanted? No, you could not;

* English Primer, 1st part. Stereotype Edition, page 36.
† English First Book. Eleven hundredth thousand. 1871. Page 36.
‡ First Catechism. 4th Edition. 1871.
§ Second English Book. Stereotype Edition.

"the stone could not even hear you. Many people "act in this foolish way. Instead of asking God, "their Father in heaven, for what they need, they "pray to idols. God's Book says" (quoting Psalm cxv. 4—8).

Also, "The people of some countries say that "there are a great many gods who quarrel and "fight, cheat, lie, steal, and do many other bad "things. But the gods which they worship are "no gods at all; they are only bits of stone, or clay, "or brass made into different shapes. There are "no such gods. It is the bad heart of man which "puts such thoughts into his head, and makes him "fancy that God can love anything that is wicked."

Even in teaching geography every opportunity is taken to make allusions which must be offensive to those who are not Christians. The committee appointed by the Madras Government, under orders from the Government of India, to report on the school books in use in that Presidency, thus referred to the manual of this society:—"One strong objec- "tion to the adoption of this manual as a text-book "for Government schools is, that it is full of allusions "—we may almost say offensive allusions—to Chris- "tianity. At page 9, for instance, it is stated that " 'Christianity is the only true religion; Mahomed- "anism, Buddhism, and Hindooism are the principal "forms of religious error.' At page 103 the pupil

"is told that 'the people of India ought to embrace "Christianity themselves, and endeavour to spread "it among others.' Other passages of a similar "character might be quoted from pages 8, 10, 14, "21, 23, 103, and 212." *

I need not proceed to further quotations upon this subject from the educational works of this society; they appear all to contain similar statements, which, however unwise, if the schools were taught solely by Christian masters, might then be comparatively innocuous. Under existing circumstances, they afford an opportunity and incentive for teaching of a directly opposite character; and not only so, but for deceit towards the supporters of the school, and of contempt and disrespect towards them as aliens and outcasts.†

'11. But this is not by any means the worst feature in this series of school books. I refer to the direct statements of Christian doctrine in the reading lessons. For instances the following are selected:—

"God can send my soul to hell."

"God is love."

"He sent His Son to save us."

"Jesus Christ is the Son of God."

* Selections from the Records of the Madras Government, No. xliv., p. 37.

† On this subject there is a remark in Bishop Cotton's Life. "He never heard a false religion inconsiderately or contemptuously "denounced in the presence of its votaries without a jar in his own "mind. Once indeed he wrote, with more bluntness than was usual "with him, 'If I were a Hindoo, I am sure I should feel exceedingly "angry at hearing my religion so abused.'"

"He died on the cross for me."

"If I trust in Christ, I shall be saved."*

In "the English First Book" these statements are repeated, with additions, such as: "I should ask pardon of God, in the name of Jesus Christ."

"Our hearts are hard, and will not trust in Christ."

"His Spirit shows us our sins, and makes us trust in Christ."

"O God, give me Thy Holy Spirit, for the sake of Thy Son."

"The Bible is the word of God."

"On the Lord's Day I must not work or play."†

In the "Second" and "Third English Books" the same doctrines are set forth in reading lessons, interspersed with short tales, or lessons in natural history, and short religious poems, amongst which are some Christian hymns. In the following verse the Holy Trinity is directly addressed. The piece is headed "The Christian Child's Love," but the heathen children are expected both to read and to learn it.

"But of all affection given
God on high demands the most:
God the Father in the heaven,
God the Son, and Holy Ghost;
Three in one, and one in three,
Be thou all in all to me."‡

* English Primer, Part I., p. 35. † Pages 27—31.
‡ English Third Book, p. 34.

The "Fourth" and "Fifth Reading Books," though they contain some lessons which are very objectionable, are comparatively free from defects of the nature last quoted. Several of the poetical pieces are, however, utterly unsuitable; for instance, Bishop Ken's morning and evening hymns. It must be borne in mind that the boys and young men are required to learn the poetical lessons by heart, and to repeat them "*with proper emphasis.*" * I cannot doubt that the fact that heathen and Mahomedan youths are required to learn such a verse as that with which the former hymn closes will shock the great majority of Christians:—

> "Praise God, from whom all blessings flow,
> Praise Him, all creatures here below,
> Praise Him above, ye heavenly host,
> Praise Father, Son, and Holy Ghost." †

12. Still worse is the teaching contained in the "First" and "Second Catechisms" put forth by the same society, which are intended for general use in schools. I reprint page 8 of the former, and it will be perceived that all the answers imply that the catechumen possesses faith, and is, in fact, a Christian.

* Directions to the Teacher. † Fifth Book, p. 7.

OF THE REDEMPTION OF MAN.

38. Who is the Saviour of men?—The Lord Jesus Christ, the Son of God, is the Saviour of men.

39. What did Jesus Christ become to save us?—Jesus Christ became man to save us.

40. How was Jesus Christ born?—Jesus Christ was born of the Virgin Mary, by the power of the Holy Ghost.

41. Was Jesus Christ sinful like other men?—Jesus Christ was wholly free from sin.

42. When Jesus Christ was 30 years of age, what did He do?—Jesus Christ went about preaching.

43. How did Jesus Christ confirm His teaching?—Jesus Christ confirmed His teaching by healing the sick and raising the dead.

44. What did Jesus suffer instead of us?—Jesus suffered the punishment due for sin.

45. What would have happened to all men if Jesus had not died?—If Jesus had not died, all men would have been cast into hell.

13. The teaching in the "Second Catechism" is of such a nature that my readers will, it is hoped, excuse a rather long quotation.

JESUS CHRIST.*

52. How did the Holy Trinity unite for man's redemption?—God the Father gave up His Son to die instead of men, and the Holy Spirit undertook to sanctify them and fit them for heaven.

53. How did Jesus Christ become man?—Jesus Christ, the eternal Son of God, and the second person of the Trinity, took to Himself a pure body and soul, which the Holy Ghost had prepared for Him, and was born of the Virgin Mary.

54. Why did Jesus Christ become man?—Jesus Christ became man that He might be an example of perfect holiness, teach us His heavenly doctrine, suffer and die in our stead, and obtain for us eternal salvation.

* Second Catechism. 1870.

55. What did Jesus Christ suffer to save us from hell?—Jesus Christ underwent many hardships, He was despised and rejected of men, He endured the wrath of God, and the cursed death of the cross.

56. What did Jesus Christ do to procure for us eternal life?—Jesus Christ perfectly obeyed the law, wrought out for His people a perfect righteousness, and secured for them the gift of eternal life.

57. Where did Jesus go after His death?—Jesus Christ rose from the dead on the third day, and afterwards ascended to heaven, where He sits in glory at the right hand of God.

58. What offices does Christ exercise as our Saviour?—Christ is a Prophet, a Priest, and a King to His people.

How is Christ a prophet?—Christ is a Prophet in giving us the Bible, and in sending His Holy Spirit to make us understand and believe it.

59. How is Christ a Priest?—Christ is a Priest in having once offered Himself a sacrifice for sin, and in now praying for His people in heaven.

60. How is Christ a King?—Christ is a King in causing His people to obey Him, in ruling them, and in restraining and conquering their enemies.

THE HOLY SPIRIT.

61. Who is the Holy Spirit?—The Holy Spirit is the third person in the Trinity, equal in power and glory to the Father and the Son.

62. What is the work of the Holy Spirit?—The Holy Spirit inspired the writers of the Holy Scriptures; He enlightens the minds of men, convinces them of sin, persuades them to accept salvation purifies their hearts, and fits them for heaven.

SALVATION.

63. What must you do to be saved?—To be saved I must repent of my sins, and believe in Jesus Christ.

64. What is repentance?—Repentance is a real sorrow for having sinned against a kind God, which makes me hate sin, and try, through the help of the Holy Spirit, not to sin any more.

65. What is faith in Jesus Christ?—Faith in Jesus Christ is to believe that He is the Saviour of sinners, to receive and trust in Him alone for salvation.

66. How is true faith known?—True faith is known by its producing love to God, by its purifying the heart, and leading us to be zealous of good works.

67. Upon whom are the sins of believers laid?—The sins of believers are laid upon Christ; He answers for them, and they are treated as innocent.

68. How are we justified or accounted righteous before God?—We are accounted righteous before God, only for the merit of the Lord Jesus Christ, and not for our own works.

69. Is it by faith in Christ that we are justified?—Yes, "Being "justified by faith we have peace with God, through our Lord Jesus "Christ."

70. Whose sons do we become by believing?—By believing we become the adopted sons of God; Jesus Christ is like our elder brother, and we are joint-heirs with Him.

71. What is sanctification?—Sanctification is the change wrought in the soul by the Holy Spirit, when it is renewed in the image of God, in righteousness and true holiness.

72. How is the help of the Holy Spirit to be obtained?—The help of the Holy Spirit is to be obtained by asking it from God, in the name of Jesus Christ, who has assured us that God will bestow it in answer to prayer.

73. What is the Holy Spirit willing to do for us?—The Holy Spirit is willing to come and dwell within our hearts, removing everything that is sinful, and filling them with love to God and His people, and with joy and peace.

74. How is the Holy Spirit grieved?—Our hearts should be like temples of the Holy Spirit, and He is grieved when we defile His temple by committing sin.

75. What must you do to become holy?—In order to become holy, I must strive earnestly, through the help of the Holy Spirit, to keep God's law, and diligently use all the means of grace within my reach.

It is most remarkable that men who boast so much of reverence for the Word of God should subject it to the indignity of being thus recklessly thrown before those who can neither reverence its

sanctity, nor assimilate its teaching. The mysteries of the kingdom of God are taught to heathen young men as school lessons; they are required to commit them to memory and recite them, "while, "daubed upon their foreheads, they bear the mark "of the vile god Shiva," at whose temple and idol they have in all probability worshipped immediately before coming to school.

14. I would also call attention to the erroneous teaching of these catechisms. The lads are told (Question 70*) that "by believing they become true "adopted sons of God; Jesus Christ is like our elder "brother, and we are joint-heirs with him." The only reference to Holy Baptism is in the following definitions of the Sacraments.

THE SACRAMENTS.†

156. What is baptism?—Baptism is a washing with water in the name of the Father, the Son, and the Holy Ghost, which signifies our being cleansed from sin, obtaining a new nature, and becoming the disciples of Christ.

157. What is the Lord's Supper?—The Lord's Supper is the partaking of bread and wine, signs of the body and blood of the Lord Jesus Christ, in remembrance of His death.

Here, at last, it might be supposed that some discretion may have influenced the authors of the Catechism. On the other hand, it is surely deeply to be regretted that statements on these subjects should

* Second Catechism. † Ibid.

have been put forward which appear to teach the error of Zwinglius.

15. Another matter which has been already referred to in the practice of Mission schools appears to have originated in the same mistaken view of the status of the heathen, namely, that a school is opened with prayer and religious instruction, generally Bible reading,* and this, it is feared, is often conducted by a heathen teacher, when no Christian master may happen to be present. I quote from an able series of papers† which appeared in the *Indian Church Gazette*, published in Calcutta in 1872:—

"Christians and unbelievers are mixed together, no "difference being made between them. The school "is opened with prayer, through Christ, to God as "a Father, in which Christians and unbelievers, at "least outwardly, take a common part. Hymns "and Christian poetry, expressing the devouter "thoughts and even the rapturous emotions of a "true believer, are learnt and even sung by young "persons who pass from the school to homes in which "the Divinity of the Son of God is rejected with

* "The impatience and restlessness exhibited by heathen students in "Missionary schools, while under Christian instruction, were brought "very recently before the Calcutta Missionary Conference, and how to "obviate them and produce a better state of feeling formed the subject "of inquiry."—Missionary Schools in India. 1867.

† Although never publicly acknowledged, it is well known that these papers were written by Bishop Douglas, whose loss is still mourned by all who feel a deep interest in the progress of the Gospel in India.

"Mahomedan abhorrence, and the abominations "of idolatry scatter their pestilential influence on "all around."

16. After what has been stated regarding the teaching contained in the school books of the Christian Vernacular Education Society, I cannot doubt but that it will be generally admitted that at least no non-Christian teacher ought to be employed in schools in which these books are used. I am content to leave the case to the judgment of all those who are interested in the progress of the Gospel, whether residing in England or in India. It should, however, be known that even in the Training Institution for Teachers, which this society has established at Amritsur, "the students are mostly heathen or Mahomedan."

17. The question remaining to be considered is whether these class-books are adapted for use in schools in which the larger portion of the pupils are Hindoos or Mahomedans, even when the teachers are all Christians. Is the mode of teaching indicated by these class-books correct in principle under the most favourable circumstances? Would a Christian teacher act wisely in requiring his Mahomedan or Hindoo pupils to learn these catechisms, or Ken's morning hymn, or in making them go through the reading lessons which have been quoted?

From the facts which have been already adduced, I cannot but think that my readers will be satisfied that these class-books are unsuitable, even under such circumstances. This conviction will, I doubt not, be strengthened by the perusal of the following paragraphs.

18. Many of the Mission schools are examined periodically, not only by the Government educational inspector, in secular studies, but by either a Government chaplain, a missionary, or by a native clergyman unconnected with the particular school, in the knowledge of portions of Holy Scripture which have been specially prepared. From the reports of the examiners, which have been published, it appears that the portions selected were St. Matthew's gospel, 1st to 7th chapters; St. Luke, 1st to 9th chapters; St. Mark, 8th to 16th chapters; and St. John, from chapter 14 to the end. My readers will not need to be reminded that the chapters referred to in St. Matthew and St. Luke contain the revelation of the most sacred mystery of the Christian faith, the Incarnation of our Blessed Lord; and that the concluding chapters of St. Mark and St. John can be read by no serious Christian without the profoundest awe. These divine mysteries are exposed to the open gaze of unsanctified heathen and Mahomedan youths, the latter of whom are taught, from their earliest youth, to scoff at and detest the idea of the

Incarnation. It is as though these students were brought into the presence of the Babe of Bethlehem, not to offer gifts, or to worship Him, but to blaspheme; or to Calvary, not to mourn with the disciples, standing afar off, but to join those who passed by, wagging their heads, reviling, and mocking Him.

19. Many of these scholars, during their school course, attain a considerable *intellectual* knowledge of the Holy Scriptures, and are even allowed and encouraged to present themselves at the examinations for Peter Cator's prizes.* The principal of one large school makes it a boast that 30 of his students are candidates for this prize at the ensuing examination, and that the majority of these are Hindoos. "An intellectual readiness in acquiring knowledge "about Christianity is accepted by some as if it was "an actual faith in Christ. 'These boys,' said an "active Missionary to one whom we know, after "examining a class of Hindoos and Mahomedans— "'these boys are all Christians!' 'Have they been

* Mr. Peter Cator, for many years resident in Madras, handed over a sum of money to trustees, the interest of which was to be used for the encouragement of Biblical knowledge. For a long time the only competitors were Christians, but recently the examination has been thrown open to heathen. There are two grades, a higher and a lower. A certain number of the successful candidates receive money prizes, and all who obtain more than half the maximum number of marks receive certificates.

The examination is entirely in Holy Scripture; the management is, I am informed, in the hands of the Church Missionary Society.

"baptized?' 'Oh no.' But these boys, no doubt, "are still Hindoos and Mahomedans, and will, in "all probability, remain Hindoos and Mahomedans "until their dying day.

"When one looks at the poor lads in a Mission "school, and sees how far their wills and their hearts "and their consciences are removed from the know- "ledge which they so glibly utter, one wonders if "they are not really harmed by this habituation to "the sound of awful realities, which they thus are "accustomed to deposit in their intellects without "any thought that they are to tell upon their lives.* "In all but an insignificant minority of the pupils "there is an active enmity to Christian truth, an "enmity derived from inherited corruption and "fostered by the stimulating influences of false "beliefs and moral pollutions; but the school is "sought for the secular advantages which it provides "at a cheap rate, and the religious instruction is "tolerated because neither parents nor children have "any fear of its effects, and because the missionary, "as a good man, is kind and zealous for the instruc- "tion of the children, and teaches so well that "English tongue which is the high-road to public "and other high employment." †

If those teachers who deceive themselves into the belief that when their scholars give correct

* Appendix D. † Indian Church Gazette. 1872.

answers to their questions they are really Christians, could be awakened to the fact that they are training them up in a system of falsehood and intellectual dishonesty, which not only radically injures the character, but produces an intense aversion from the Christian faith—that the boys really, instead of being Christians, are in a worse moral condition than those who have never been inside a Mission school —they would have all their long-cherished hopes blighted, and would have to re-cast their Missionary schemes of labour, feeling that much of their work had been in vain. We can scarcely, then, feel surprise that when the series of papers to which I have referred appeared in the *Indian Church Gazette*, although no Missionary came forward to defend the existing system, a protest was entered against their being invited to "desert their timeworn "and hallowed scheme of working." No one stated that the system therein described was an unfair representation.

20. That the kind, and often affectionate, interest taken by a Missionary in teaching his scholars should not be without result in all cases, could not of course be expected. It is not denied that occasional conversions are the result of such personal influence, exerted when boys are peculiarly susceptible and their affections are readily gained. But the general result of the system is notoriously inefficient. "In

"one large school, numbering usually nearly 300 "boys, which has been carried on for many years "at a vast expenditure of hard-raised Missionary "money, and with the occupation of the full energies "of two or three European Missionaries, besides "native assistants, the result, as we know, has been "literally, or practically, nothing; and such is nearly "the result of the system as a whole. We do not "say that it has made no converts, for contact "with good men will lead to some result under any "system, but many who are competent judges, and "many Missionaries, are reluctantly despairing of "success through it, and are asking if labour on "Missions, so zealous as had been much of that "which has been spent on education, need be thus "in vain."*

21. In referring to the results produced by the present system, one must be mentioned which, as it has an intimate bearing on the present state and the future prospects of the native Churches, will be seen to possess very great importance. I allude to the effect of attaching undue importance to education, as compared with the proclamation of the kingdom of God, and with the pastoral duties due to our native congregations and converts—viz., that at least some of the Missionary societies spend the larger portion of their funds in maintaining

* Indian Church Gazette. 1872.

schools. They are so anxious to obtain efficient schoolmasters that native teachers, both Christian and heathen, are often paid at a higher rate than the majority of native clergymen, and than all, or nearly all, the catechists. The best and most intelligent candidates for the latter office are thus induced to accept employment as schoolmasters, and, too often, only those who possess qualifications of an inferior order are available as catechists, from which class candidates for Holy Orders ought naturally to be derived.

22. The inefficiency of the catechists and readers is due, not only to the above cause, but also to others: primarily to the Missions being so weak in European clergy. Scattered as the Missionaries are —one or two in number at distant posts, their time much occupied in looking after the schools under them,* and in preaching to the heathen, or too often, perhaps, to English congregations—it is impossible for them to attend efficiently to the direct instruction of their catechists, school teachers, and readers. These men, who ought, if they had been built up in the faith, to be a Missionary's right arm, are often a source of weakness instead of strength, and instances are unhappily not rare of Mission

* "During my stay in Benares, however, I could only go among the "people in the evening, because I was engaged in schools from six "o'clock in the morning until three in the afternoon."—Recollections of a Missionary, p. 62. S. P. C. K.

agents apostatizing to heathenism, and becoming the bitterest opponents of the Missionaries.

The evil effects of the system do not, unhappily, stop here. In many of the Missions which have been in operation for a length of time, there are small bodies of Christians scattered in the more or less distant villages, who are mainly dependent for instruction upon this very defective agency. Those who are best acquainted with the feebleness of the spiritual life in a convert from heathenism—who know how much he has to struggle against, how many obstacles beset his path, how much a babe he is, how slow is the growth of grace in his heart—will also feel how much he is in need of every aid which can be given him. He is too often left for long periods without those ministrations which God has appointed for building up the body of Christ. He has to depend upon such instruction as an ignorant, untrained reader or catechist can give. The terrible neglect from which many of the native converts have suffered is a reproach to us, and when we find that it has issued, as it often does, in their return to heathenism, we must mourn over the fact, but we cannot feel surprise.

23. One more subject demands mention, viz., the effect upon the Missionaries themselves of devoting so much attention to schools: they rarely become thoroughly conversant with the native languages.

Their efforts being mainly directed to lead their pupils into their own train of thought, through the medium of the English language, they make little attempt, and of course utterly fail, to understand the native character.

Most of the Mission stations have been established in places where there are large English communities, and the Missionaries generally spend the larger portion of their time in teaching and superintending the schools in which English is taught They conduct English services and hold social prayer meetings for our countrymen; they mix in English society; and, in practice, keep themselves aloof from the masses of the people. They never, therefore, acquire the power to address the latter in that idiomatic language which is essential if they would strike a responsive chord in their hearers.

The extent to which this evil has spread may be estimated from the fact that young Missionaries have been recommended not to waste their time in learning any native language, but (I quote the expression used) "*throw it overboard!*" *

Missionaries generally have been publicly accused, and by one who wrote with the best intentions, of the want of such a practical acquaintance with the languages of the country, and of the native mind, as is required to make their addresses *tell.*

* Appendix E.

An eminent scholar, and a friend of Missions,* has often brought this subject before the public. I believe that the accusation, speaking generally, is well founded, and that the result must be attributed to the system, which has so generally prevailed, of giving pseudo-religious instruction to non-Christians in their English schools, to their associating so much with their own countrymen, and to their keeping themselves aloof from, and not cultivating familiar intercourse with, the natives of the country.†

24. I have now laid before my readers, in some detail, a description of what may be termed the existing system on which a large number of the schools supported by the Missionary societies in India are conducted. It has been shown that the heathen boys in these schools are taught—

1st. To repudiate caste.

2nd. To confess that to worship idols is sinful.

3rd. To read and learn statements of Christian doctrine.

4th. To learn by heart, recite, and sing Christian hymns, even ascriptions of praise to the Blessed Trinity.

* J. Muir, Esq.

† Appendix F.

An eminent Missionary, after 28 years' experience, writes to me: "I think, as a general thing, few men can acquire any of the vernacu- "lars of South India if they do not gain a mastery of the elements of a "language within the first two years, and I doubt if any can do this "with the encumbrance of a family. I have known cases enough to "justify such a doubt."

5th. To learn catechisms, in which the facts of the Christian faith are set forth, even the doctrines of the Atonement, of Justification, and Sanctification.

6th. To attend and join in, prayer to God, through Christ, at school.

7th. To read the Bible, and to answer questions put to them as Christian children would or ought to do, even upon the most sacred and blessed Passion of our Lord.

In every one of these they are guilty of a grossly immoral act—they profess with their mouths what they utterly reject and repudiate in their hearts, and their teachers in many instances know that they do so.

It has also been shown that the system of Mission schools produces most injurious effects upon the native Church.

1st. It deprives the converts of adequate pastoral care and instruction.

2nd. It exposes their children, while at school, to the depraving influence of non-Christian children.

3rd. It lowers the standard of the Christian students in the Missionary seminaries by holding out the inducement of worldly advantage to those who become school teachers.

4th. It thus limits the supply of educated men who would otherwise be available for Ordination.

5th. It renders it impossible that the catechists

and readers should receive either proper training or supervision.

6th. It prevents Missionaries from obtaining an intimate knowledge of the language and of the native mind.

Can a system which produces such results be shown to possess any warrant of Holy Scripture? Has it not rather originated from a modern delusion which, like a canker, paralyzes the vital powers of our Missions?

25. The above criticism of the Mission schools in India is based upon the class-books published by the Christian Vernacular Education Society, but it is not affirmed that these are universally employed in the Mission schools.

On inquiring at the Society's London office, I was informed that they are in use in most of the Mission schools, and from the very large number announced as published and in circulation, this statement is probably correct.* I shall be only too glad to find that there are many such schools in which a less objectionable series of class-books is in use, in which believers and unbelievers are not mixed together when religious instruction is given, in which unbelievers are not taught just as they would be if they were Christians, and in which they

* It is stated that more than four and a half million copies of this Society's publications have been printed in fifteen languages.

are not encouraged or permitted to join, and take part, in prayers addressed to God through Jesus Christ, as if they, while in unbelief, could have the same access to the throne of grace as Christians have.

26. Now, I ask in all seriousness—I appeal to the enlightened opinion of Christian England—whether such a system is to be continued? Subscribers, by whom the Missions in India are supported, should consider well, and be prepared to express their decided sentiments upon this subject. I appeal most earnestly to the several Missionary societies, to weigh well the objections which have been urged against what, it is feared, may now be the prevailing system on which their schools are conducted. Let them call for returns of the number of Christian and heathen masters employed in each school; let them demand information as to the latter being intrusted either to give any instruction in the Bible or other religious subjects, or to offer up Christian prayers in school; and, lastly, let them call for and carefully examine all the class-books in use in their schools.

27. I have already stated, chapter i., para. 9, that, according to the official returns furnished to Government by the managers of Mission schools throughout India, with the exception of Bengal and part of Madras, the large sum of £120,941 was spent upon their colleges and schools; and that, after deducting the Government grants, and the fees paid by the

scholars, the net cost to the Missionary societies was £58,310. To this must be added at least £170 for certain schools in the Madras Presidency, the cost of all the schools in Bengal—at least £8744—as well as that of all those which receive no aid from Government. It appears, therefore, not improbable that this system of schools may cost the societies £70,000 a year.* After what has been stated, can it be supposed that the money is well spent, or that it could not be used in a much more satisfactory manner, in work of a more strictly Missionary and Christian character?

28. I have studiously avoided any reference to the working of any of the many Missionary societies employing agents in India. It has not been my object to call attention to the unfavourable comments contained in the educational reports as to the efficiency of the schools belonging to particular societies. My hope has been that, in taking this course, the facts adduced may receive fair and unprejudiced consideration, and that, should they be found upon full inquiry to be borne out, measures will be taken to remedy the evils which have been animadverted upon. It was necessary that the Christian Vernacular Education Society should not share in this exemption; and if, as it is believed, the publications of this society have been shown to be based upon principles which are not only fraught

with errors in doctrine, but in practice produce the most lamentable and immoral results, it is obviously necessary that these publications should be arraigned at the bar of the public opinion of Christian England —the more so since their Graces the Archbishops of Canterbury and York, as well as their Lordships the Bishops of London, Winchester, and Gloucester and Bristol, have—I believe in entire ignorance of the nature of their teaching—been induced to permit their names to appear as vice-presidents of the society.*

29. I feel too deep an interest in the extension of the Church in India, in which country by far the larger portion of my life has been spent, to wish to depreciate Missionary work. My whole object is, if possible, to arouse a more active and intelligent interest in this great duty, which God in His providence has laid upon our Church and country. If, as I believe to be the case, I have made out a *primâ facie* case against the existing practices adopted by Missionaries, I trust that no prejudices which may arise from the mode in which I have brought the subject forward, or from the fact (which I have, no doubt, made apparent) that I am a Churchman, will prevent those who are as deeply interested as myself

* Since this was written I have found that a defence of this society's books was printed at Calcutta by J. Murdock, Esq., LL.D., in February, 1871, extracts from which are given in Appendix G. I believe my readers will agree with me that Mr. Murdock has entirely failed in his attempt to support the system he advocates.

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in this great subject from giving a full and conscientious consideration to those statements.

30. I trust that it will not be supposed that I am opposed to any educational work being undertaken by Missionaries. On the contrary, I would strenuously advocate the establishment of schools for training catechists as well as candidates for Holy Orders; also day and boarding schools for *Christian* children *of both sexes*. *Bishop Douglas*, in his charge, thus writes:—

"During six years, seven persons have been "admitted to the Holy Order of Deacons, of whom "four were natives of this land. Six of these seven, "and four others, have been admitted to the Holy "Orders of the Priesthood. I regret much that "the number of ordinations of native clergy is so "small, and that there is no immediate prospect of "any great addition to their number. But until a "college is founded expressly for the education and "training of catechists and clergy this defect is not "likely to be remedied. The establishment of at "least one such college has been an object which "I have had in view ever since I came to India, and "has been brought to the notice of our Missionary "societies as of paramount importance. Without "it, growth is almost impossible, and other labour "is unfruitful or well-nigh vain." *

* Charge of Bishop Douglas, pp. 5, 6.

To these might be added classes for special instruction for those scholars from Government schools who could be induced to join them; thus taking up the education of non-Christians at the point at which the Government system stops short, and endeavouring to impart to them some effective moral training, as introductory to more definite Christian teaching. In making this suggestion, I wish it to be understood that I am only embodying ideas expressed by one of the most learned and experienced Missionaries in India.

31. I have said that I would restrict our educational efforts to the training of Christian children of both sexes. This leads me to the subject of orphanages and boarding-schools. I wish to express myself with all deference, but to suggest for consideration that in this, as in other respects, Missionaries have been induced to undertake more than the means and agencies at their disposal enable them to accomplish. It would seem reasonable to suppose that, for the success of an orphanage to which heathen children are admitted, it would be essential that all association on the part of the children with heathen, either within the institution, as *teachers* or *servants*, or with those outside, should be absolutely precluded, and that all who may, in any degree, be connected with their daily life should be Christians.

Still more desirable would it appear to be, especially when even the above conditions cannot be fulfilled, that the orphans of Christian parents should not be placed in an institution filled with heathen orphans. On this subject a Missionary remarks, that "if we duly weigh the reflex influence "which these latter, unconsciously perhaps, but most "assuredly, would exercise upon tender Christian "children, we ought to hesitate before adopting such "a course." *

This necessity for excluding all association with either heathen men or women, and for avoiding a mixture of Christian and heathen children, must surely be applicable in the case of boarding-schools; and if the conditions which are, it is submitted, necessary to success can only be complied with in a few cases, it would seem to be the wiser course to restrict our efforts within those narrower limits, than to spend our energies without attaining those results which we seek.

32. It is deeply to be regretted that the system upon which I have animadverted is known to exist, not only in those Missions in India which have been established by societies outside the

* If those who are connected with Missionary societies would call for reports from the managers of orphanages in India as to the subsequent career, so far as is known, of those who have been educated in those institutions, I have reason to believe that they would be found to be *very unsatisfactory*.

Church, but in many maintained by her own children. We are reaping the fruit of past neglect of duty to the heathen in that vast possession. With the exception of some feeble attempts on the part of one of the Church societies, in which she was fain to employ foreign agents, not her own sons and not commissioned by her, little or nothing was done by her until 1814. She allowed the sects to forestall her. These appear to have commenced their work under the belief that, the printed Scriptures being the Word of God, a lavish circulation of the Bible would of itself prove effectual in the conversion of the heathen.* As this was found to be inoperative, and was laughed to scorn by Roman Catholics, as well as by our own countrymen, the attempt was made to influence the young. Schools were established by the Missionaries many years before Government thought seriously of the duty of educating the people. Christian masters could not be obtained, so it was hoped that if heathen teachers would consent to read the Bible with their pupils

* "In and near M—— some years ago, the Scriptures were so "plentifully given away, that between that place and S—— the trees "by the wayside were bestudded with mutilated portions of the sacred "Word. In T—— they were so liberally given by the same person "to heathen, that they were sold to bazaar men for the wrapping up of "wares; and to prevent this desecration, and to supply his own Chris-"tians with the Bible, the Missionary there bought up a great part of "the books at a reduced price, and I myself had things sent from the "T—— Bazaar folded up in the Gospel of St. Luke."—Letter from a Missionary.

in the Mission schools, the end in view would be attained. The teachers, receiving a salary for their work, readily undertook it, and with the result that might have been anticipated. I am acquainted with the fact that one of the large Missionary societies determined to abandon its work in a large and populous city on account of the utter and general demoralization of the young men who had been educated, or rather taught, in their own schools under this system.

It will be seen that, although perhaps less dependence is now placed upon Bible reading under heathen teachers, such teachers continue still to be largely employed.

33. Before bringing this chapter to a conclusion, I would venture to urge upon the Government of India the propriety of insisting upon the use, in all schools which receive State aid, whether in the shape of salary grants or result grants, of no class-books but such as have been approved of, and appointed for use in their own schools. By this course an effectual stop will at least be put to the demoralization of the scholars in the Mission schools, while they are receiving mere secular instruction. At present, in the Madras Presidency, and it is presumed elsewhere, no books are prescribed by Government for use in aided schools. In their despatch, No. 143, of 29th March, 1873, the

Government of India called upon the Madras Government to institute "a general revision of the "books used in all the courses of public teaching," and "to report upon the class-books that are now "prescribed in all those schools which receive any "formal support from the State." These instructions were not, however, acted upon, and the class-books in use in Mission schools have not been interfered with. It would really conduce greatly to increase the efficiency of these schools if the evident desire of the Government of India were acted upon, and it is sincerely to be hoped that the authorities will no longer hesitate to enforce it.

CHAPTER III.

The Government system preferable to that of Mission schools—The defects of the Government system—Systematic teaching of morals much needed—The difficulties attending its adoption—The principles on which it might be carried out—Such teaching suitable also for Mission schools—Proportion of the population attending schools throughout India—Proportion of the population who can read and write—Students generally belong to the needy classes—The higher classes in Bengal prefer the Government to the Missionary colleges — The large proportion of Brahmins in the Madras and Bombay colleges—The proportion of Mahomedans receiving education—The number of students attending colleges in Bengal has fallen off—Progress on the whole is satisfactory.

1. THE Government system, which has been much abused because the instruction given in the schools is purely secular, has been shown to be far more efficient than that of the Missionary societies. In para. 1, chapter ii., it is stated, that upon the higher grounds of morality it ought to be held in higher estimation.

It has very much the same material to work upon. Where Government and Mission schools come into direct competition the Government school secures, probably, a better class of boys, viz., those

whose parents are unwilling to expose their children to the teaching of a faith the influence of which they dread; that is, children of parents who conscientiously believe in their own religion, and are unwilling, for the sake of saving a small sum monthly in school fees, to expose their children to any risk.

Many of the teachers employed in the Government colleges and schools are Christians. For instance, in the Punjab—

	Pupils.	Teachers. Christian.	Others.
2 colleges	77	... 4	... 6
7 high schools ...	... 327	... 9	... 20
24 middle schools	... 2683	... 9	... 123
3 normal schools	... 240	... 1	... 7

Every person who will take the trouble to inform himself on the subject will, I am persuaded, come to the conclusion that the text-books prescribed for use in the Government schools are much to be preferred to those of the Christian Vernacular Society. I do not say that the Government system is one which can be entirely approved. It is, at all events, free from the blemishes which attach to that which has been so loudly vaunted by the various Missionary bodies, but which, as has been shown, is essentially immoral in its character, and destructive of the very germs of faith in the minds of the pupils in its effects.

2. Even the educational officers employed by Government have not scrupled to point out the defective nature of the teaching provided in the Government schools. In para. 5, chapter i., the report of an inspector in Bengal has been quoted to this effect. In the report of the Director of Education in the Punjab the following statement occurs :—

"10. *Moral Training.*—With reference to the "question of moral training, Mr. Pearson pointed out "in the annual report for last year the fallacy of the "notion that the religious neutrality of Government "schools excludes the moral side of education. On "this subject he writes as follows :—'The existence "of God and the sufficiency of conscience as a rule "of conduct are recognized by all classes who attend "our schools, and assumed in our schemes of study "and in all the relations between master and scholar. "The Christian Missionary who appeals to prin- "ciples which are not admitted by his pupils is "practically confined within the same limits.'

"No doubt the pupils who attend our schools "believe in the existence of God; and the books we "teach are pervaded by a healthy moral tone; and "the moral influence of the masters often exercises a "very beneficial influence. But morality is not taught "on any system. A boy acquires in a desultory way "certain general ideas of right and wrong, but they

"rest on no sure basis; and he has no standard to "refer to in cases of doubt and difficulty. The im- "portance of *systematically* training the feelings and "the moral perceptions of boys attending secular "schools is felt and acknowledged by the ablest men "of the present day. The natives of India also feel "this want, and complain that we do not teach "'akhláq.' School-boys, however, will derive little "advantage from a formal treatise on ethics or from "a book full of moral precepts. A good selection "from English literature is far preferable to this. It "seems desirable that a master should avail himself of "every opportunity in the course of ordinary lessons "and otherwise of imparting moral instruction rather "than attempt to teach it from any given book; still he "must understand thoroughly what the principles are "that he ought to teach and how they can best be "taught. He should be imbued with a sense of the "importance of the subject, and trained to a system "that will enable him throughout the whole school "course to educate the feelings and to instil into his "pupils a definite system of morality. The question "is one of great importance to the future welfare of "India. A complete solution of the problem is not "to be expected at present, but it is desirable that "attention should be drawn to it, as the difficulty up "to the present time has been too often ignored."

In this extract the chief defect of the Govern-

ment schools is very plainly stated. I thoroughly approve of the general position which the Government of India has taken up, that of a strict neutrality with respect to any definite religious teaching in their schools; but I submit that, as the inevitable result of the teaching which they now provide is to loosen, and eventually to destroy, all faith in the effete systems which have hitherto prevailed, they are bound to introduce some systematic teaching of morals, which will afford their pupils some rules for their guidance which may be of use to them in meeting the various trials and temptations of life.

3. Such a system, irrespective of Christ's religion, it would no doubt be difficult to frame; but I would suggest that the principles of morals, as generally admitted by all nations, might be so taught that their obligation would be generally recognized by the pupils. One chief difficulty in the adoption of this course is referred to in the above extract, viz., that the teachers themselves are often not competent to give such instruction. Many of them, as has been shown, are themselves either heathen or Mahomedans; and it must be admitted that, irrespective of any definite Christian instruction being intended, lessons in morals can only be given, with any prospect of success, by Christian teachers.

4. In considering how such teaching of the

elementary principles of morals could be carried out by Government, without compromising its neutral position with respect to the Christian religion, it should be borne in mind that "throughout the "heathen world there lie scattered the seeds of a "primeval tradition, sometimes nearly obliterated "or mixed with fable, sometimes overlaid by a vast "and extravagant mythology, or absorbed in some "philosophic theory; still supplying those elements "of truth through which the systems by which they "are obscured exist at all, and become productive "of any social benefits. Now, in these traditional "revelations the germ of the Gospel may be said "to exist, as it did when they were first communi- "cated to man." * In any system of ethics which Government may be induced to teach, the elementary truths here referred to would necessarily form its basis. Many valuable statements could readily be culled from writings of acknowledged authority by both our Hindoo and Mahomedan subjects, an appeal to which "would break down that posture of "antagonism which they are so apt to assume when "their faith is directly assailed." In this manner it is believed that the following important teaching might be given :—

(i.) That our great internal teacher of religion is *conscience*—a personal guide, giving a rule of right and wrong.

* Archdeacon Grant's Bampton Lectures, p. 266.

The aspect of natural religion is severe.

It suggests that we shall be judged.

That the offender must suffer.

(ii.) All religions are based on the sense of sin. Its many varieties proclaim—

(*a.*) That man is in a degraded, servile condition.

(*b.*) That he needs expiation, reconciliation, and some great change of nature;

(*c.*) Which include the doctrines of a Priesthood, Mediation, and Atonement.

They all imply hope.

(iii.) The course of this world.

Sufferings, bodily and mental, are witnesses to the alienation between God and man.

Experience teaches that the future depends on the present.

That man is not sufficient for his own happiness.

That disobedience to his sense of right is misery.

That man cannot change his own nature and habits by wishing. The longer he lives, the more difficult he is to change.

(iv.) All religion, if genuine, is a blessing, natural as well as revealed.

There is no genuine religion without the sense of sin.

Religious beliefs and institutions, of some kind

or other, are of general acceptance in all times and places.*

These are divine truths, which form the foundation of all true moral and religious teaching, and, if once embraced, must lead to the desire for further illumination. They are well calculated, therefore, to counteract the effect of mere secular teaching—of that knowledge which puffeth up. Such a course of instruction appears to be very suitable, not only for non-Christian scholars in Government schools, but also for those under instruction by Missionaries; and would, until they are well advanced, be much more wholesome nourishment for the latter than statements regarding Justification, Sanctification, or the Atonement,† which their unsanctified understandings are incapable of apprehending.‡

* I could not have ventured to bring forward these suggestions had they not been stated by the most eminent of all living masters of moral teaching.

† Chap. ii., paras. 12 and 17.

‡ It should be borne in mind that the Government of India, while it has rightly proscribed the inculcation of any definite Christian teaching in its colleges and schools during the periods set apart for instruction, has left its professors and schoolmasters perfectly free to impart religious instruction at other times, should their pupils desire it.

I do not believe that "The Indian Government wants men who "may be depended upon *not to teach Christianity* to their heathen and "Mahomedan pupils," as an eminent Missionary has recently stated, but there appears to be sufficient reason to assert that, in the selection of its educational staff for employment in India, the authorities at the India Office have exposed themselves to the accusation that it is no *disqualification* on the part of a candidate for such an appointment that he holds infidel, or at least anti-Christian, opinions.

5. That much remains to be done in educating the people of India may be seen from comparing the actual existing population with the total number under instruction in each province, as stated in the reports as follows :—

Bengal	·74	per cent of whole population ;
Punjab	·41	„ „
North-West Provinces	·52	„ „
Oudh	·4	„ „
Madras	·73	„ „
Mysore	·91	„ „
Bombay	1·13	„ „

showing that only from 4 to 11 in 1000 of the population are attending school.*

6. The present system of instruction, by the establishment of Government colleges and schools, and by liberal grants in aid to private institutions, was inaugurated by Sir C. Wood in 1854. Considering the short time it has been in operation, the total number shown to be in attendance at schools of all sorts may be considered satisfactory, though, as above stated, it falls very far short of what might be desired.

Education, to the extent to which it is given in the vernacular schools, appears to be making con-

* "Among the nine provinces for which returns have been made "there are, among the 123 millions of people inhabiting them, only four "millions who are returned as able to read and write, or as being under "instruction ; in other words, scarcely one person in thirty has received "the barest rudiments of education."—Memorandum on the Census of British India, 1871-2.

siderable progress, and the existing schools in which English is taught, as they open the path to Government employment, are fairly resorted to. Complaint is, however, made that the students generally belong to the needy classes of the community, and that very few of the upper classes care to give their sons the advantage of a good education.

A remarkable illustration is afforded, in the report of the North-West Provinces, of the difficulty which exists in retaining students at the colleges so as to complete the full curriculum of study. This difficulty is traced to the classes who avail themselves of the means of education being derived from the lower and more needy classes of society, who are unable to resist the offer of immediate remunerative employment. "Want of means and the temptation of "immediate employment are the causes of the "thinning of our college classes; and considering "the very limited fortunes of the great majority of "our students, it is matter of little surprise that they "should be unable to resist the offer of a present "competence, though it be coupled with the risk of "injury to their future prospects. For example, from "the returns that have been furnished by the prin- "cipals of the Agra and Bareilly colleges, it appears "that of 249 boys of Bareilly, 121 are the sons of "men in Government service, 35 the sons of men in "private service, and 23 the sons of shopkeepers.

"Only 15 are the sons of independent gentlemen. "In Agra, out of 319 boys, 137 have fathers in "Government service, and 55 have fathers in private "service; 69 are sons of shopkeepers, and 39 are "sons of cultivators and small zemindars. Not one of "the 319 is the son of a native gentleman of private "means. The only possible inference from these "facts is, that the independent native public are "profoundly indifferent to the education afforded "by Government colleges and high schools. The "pupils of these schools come from one or two "sections of the community, whose circumstances are "such that they regard education as an investment "of capital. By far the most numerous of these is "the class of Government servants; and small shop-"keepers and petty land-holders furnish the next "largest contingent."

The Lieutenant-Governor remarks that "of 49 "boys from Government schools who passed their "matriculation examination in December, 1868, 28 "persevered to the First Arts examination of "December, 1870, and 16 passed. Twelve of the "16 went up for the B.A. examination of January, "1873, and seven passed. Two of these obtained "employment, and the remaining five went on for "their M.A. degree of whom three passed—showing "that only this small number continued their studies at "college so as to complete the full course of instruc-

tion." In fact, were it not for the large proportion which the holders of scholarships bear to the number of students, it would be impossible to retain men in the colleges in sufficient numbers to warrant the employment of the very able and efficient teaching staff which has been provided.

7. From the reports of the colleges in Bengal, it appears that resort is had more freely by the higher classes to Government than to Mission schools. For instance, 72 young men of the higher class were studying at the Government colleges, and only seven at the Mission institutions. Of the middle classes the respective numbers were 715 and 270. There were, in addition to these, 15 young men of the *lower* class at the Government colleges, and *not one at the Mission colleges!* In the report of no other presidency or province is any information given as to the status of the students in any Missionary or aided school or college.

Of the 626 successful candidates for the entrance examination in Madras, no less than 380 were Brahmins; as were 85 out of 125 who passed the F.A. Examination, and 31 out of the B.A.'s. So also in Bombay it is stated that, of 244 students in the Elphinstone College, 94 were Brahmins; and, more remarkably, there were no less than 96 Brahmins among the 110 students at the Deccan College. The Brahmins of Western India possess

very remarkable intellectual powers, especially those of the Concan, and in this respect they are probably a more important class than those of the same caste in other provinces, where they may be more numerously represented; as, for instance, Oudh, where, of 55,546 students, no less than 14,315 are stated to be Brahmins, or in the proportion of 7 to 12 nearly of all the Hindoos attending school. In Hyderabad the Brahmins were 3205, one-sixth of the 19,178 pupils, but only 123 of these belonged to the higher class and 1437 to the middle class.

8. In Oudh and in Bengal the proportion of the Mahomedan population attending schools appears to exceed that which prevails elsewhere—the total numbers being 13,856 and 93,255, or one-fifth of the pupils nearly in each case; but the latter includes all the schools for special instruction. In Bombay very little advantage appears to be taken by the Mahomedans of the means for obtaining a high education. There were only eight Mahomedans in the Elphinstone College, and not one in the Deccan College. In both these colleges most of the students were the sons of Government servants, or of clerks employed in the native states or in private offices; but the fact that the sons of four native chiefs had been enrolled as students was accepted as a sign that the higher classes of native society are beginning to take an interest in the suitable education of their children.

9. In Bengal there has been a general falling off of the numbers attending both the Government and aided colleges for general instruction for some years past. The students attending Government colleges in 1871 were 957, but only 803 in 1874. The attendance in the aided colleges fell also from 413 to 280 in the same time. In this respect the presidency of Madras is an exception, as the attendance at the two Government colleges has increased from 209 to 223 in the last three years, and the aided colleges from 94 to 140.

10. Notwithstanding every drawback which exists, and especially the apathy of the higher classes, which appears to prevail more especially in Bengal, Oudh, and the North-West Provinces, there can be no doubt that much is being effected throughout India in diffusing a knowledge, not only of the English language and literature, but in extending education by means of the vernacular languages.*

* It is a remarkable fact that, at the Calcutta matriculation examination, papers were set in nine languages, besides English.

CHAPTER IV.

Are either Missionary or Government schools adapted to meet the wants of India?—Any agency to be effective must embody the principle of corporate life—Protestant Missions do not—The Church alone competent to do so—Defects of our present Missions —The two chief hindrances of the manifestation of the Church's corporate life—The popular system on which Missions are conducted felt to be erroneous 35 years ago—Missionaries generally scattered singly—The remedies proposed — Testimony to the labour of those who have not belonged to the Church—Conclusion.

1. HAVING now reviewed the present state both of the Missionary and the Government schools, I may inquire whether either of these agencies is adapted to meet the wants of India, and to turn to good account that revolution which, in the opening paragraphs of this paper, has been described in the words used by Sir Bartle Frere. The defects of our Missionary school system have been pointed out—in the intermixture of Christian with a preponderating member of non-Christian students; in the employment of a large number of non-Christian teachers, and in the use of class-books which are utterly unsuited for schools under such teachers, and which would be also unsuitable were Christian

teachers alone employed; in the scholars being taught the deep mysteries of the Christian faith while in unbelief, to their moral degradation; in their intellect being addressed, instead of their hearts and consciences, whereby the inherent enmity of the natural man to revealed truth is fostered. On the other hand, it has been shown that the Government system fails to afford any guidance to the students, from the absence of any direct moral teaching.

In the failure of both these systems, to what agencies are we to look, which can be depended upon, to guide the youth of India, and to conduct the tide of revolution in the direction of the Church?

2. It is obviously essential that, as the old bonds of society are broken up, any agency, to be really effective, must embody some principle of corporate life strong enough to supply their place.

It is quite impossible that the Protestant Missions can meet this want.

It must be met, not by a mere abstraction, which would be altogether powerless, but by an all-penetrating and vital energy. It must possess an outward organic form, as well as an inner life; in a word, it must be the Church, in which men are knit together in the bond of one Divine society, and are subjects of one Divine kingdom.

Hitherto, the Missions in India have generally been dependent upon individual effort. We need

corporate action ; we need a body possessing different members acting in unison, with divers gifts, but deriving its energy from the same Spirit—knit together by associating in daily worship : a living, energizing, growing body, expanding its influence and life all around, and from which the Word of God shall be sounded out in all the adjoining region.

3. The defects of our present Missions in India are so strikingly described in the short preface to the new edition of his letter addressed to the Archbishop of Canterbury, by the late revered Bishop Douglas, that I here quote the passage:—"Protestant "Missions as a whole, and the Church of England "too generally, are bringing up a form of the religion "of Christ which I have called an abstraction and "a philosophy, because in theory and in practice it "goes far to deny that our Lord commissioned His "followers, while they taught the one truth, at the "same time to found the one and universal Church. "Protestant Missions as a whole have been an "attempt to convert India by teaching the truth "and giving it the Bible, without, at the same time, "giving it the Church of Christ. In doing this, "they have severed things which God has joined "together, and they have preached an imperfect "Gospel, because they have not endeavoured to "embody truth in the organic life of the Catholic

"but single society. And with what result? With "failure, I believe, at all seriously to shake the walls "of caste. The failure too, as I believe, can be "accounted for—*naturally*, because an abstraction, "such as even Christian truth becomes when "divorced from the organic life of a community, "is essentially unsuited to contend with a social "system which is full of corporate vitality; and "*supernaturally*, because Christ gave Himself to "the world as the head of a society, and to assail "caste by truth, as dissociated from the kingdom "which embodies it, is to disobey the commands of "our leader, and to fight Goliath with merely human "weapons, which grace has not proved and faith "has not sanctified. I must say then again, and "say it with all possible emphasis, though with the "deepest charity towards those who do not receive "it, that we have no right to expect the blessing of "our adorable Head till we work openly and avow-"edly as 'His Body, the fulness of him who filleth "all in all.' Until we distinctly aim at founding "everywhere in India a corporate organization, and "that a branch of the one Holy universal Church, "we may teach, but we shall teach little more than "a Christian logic; and we may diffuse throughout "the atmosphere of India some elements of Christian "thought, but that thought will be little more than "a form of Christian opinion. It will not be a faith

"and a living religion; it will only be a theory, and "weak theory, of truth."

In the above extract the cause of the inefficiency of our present Mission work has, it is conceived, been clearly indicated. In the body of his letter he asks, "What can a man say when he appears before "the world as the representative of *common Chris-* "*tianity?* He cannot invite men to the Church of "Christ, because the Missionary cause depends on "treating the Church as one of the many sects, and "any outward and organic form is a part of non- "essential religion. He cannot speak as one com- "missioned by Christ and Christ's Church, because "that would be inconsistent with fraternal recog- "nition of the Missionary brethren. He cannot "treat the Sacraments as means of life, because that "exalts ordinances to an atmosphere in which a "merely intellectual spiritualism evaporates. He "can only teach truth, and truth not as it came "into the world with Christ, its root and its re- "vealer, the twin brother of grace, linked to grace "in indissoluble union, but in its nakedness, as a "thing by itself, without the life which comes to it "from embodiment in the forms and ordinances "and blessings of a social and beautiful religion. "He can but become in the eyes of the Hindoos "a teacher, and a teacher, as it must seem to them, "without a worship and a religion; a mere rival of

"the moulvies and the shastris, who are learned in "the lore of Mahomet and the Brahmins; while the "Bible must take its place only as one of the sacred "books of history, a competitor with the Koran and "the Vedas or the Puranas for the intellectual "homage of the Eastern world.

"This, however, is what Protestant Missions in "India, as a whole, are doing; and if many of our "Missionaries are offering something better, this is "the public aspect of the system, and this is what "the possible convert cannot but think, as he sur-"veys what is behind and before him."

4. On this I would observe that the two chief hindrances to the manifestation of the Church in India as a corporate organization are—

1st. That her Missionaries are the servants and emissaries of the societies at home, and, though licensed by the Indian bishops, are under the control, not only of the home societies, but of local committees at the presidency cities. I have no wish to open up old sores, but it is well known that instances have occurred in which the authority of the bishops has been set at naught, and the episcopal office invaded by these self-constituted societies and committees.

2nd. That owing to the existing constitution of the Indian episcopate, by act of Parliament, by which our empire was divided into three dioceses,

it has hitherto been found impossible to organize, and send out, Missions based upon the time-honoured principle that each should have a bishop as its leader. The primary duties of the present bishops, who hold their titles by acts of Parliament passed at a time when our responsibilities towards India were but little thought of, and when the conscience of the Church was still slumbering, relate to the administration and order of the chaplains upon the Government establishments, who are maintained to minister to the European troops and other Christian servants of Government. The introduction of railways and the electric telegraph, and the immense development of private enterprise consequent thereon, has tended so largely to increase the number of our countrymen residing in India, that it has taxed both the energies and the resources of the three bishops to provide for such a sudden influx the spiritual ministrations which can alone prevent their bringing scandal upon the Christian name. It is marvellous that, with such calls upon them, the bishops should have been able to devote so much of their time, and thought, and energies to Mission work within their respective dioceses. How near that work has been to their hearts, and how they have yearned to see the time when the Church should be able to take upon herself her high duties towards the unbelievers, was nobly witnessed in

their joint address to our countrymen, in their pastoral dated 16th March, 1874.*

5. That the popular system of conducting Missions has been long felt to be open to very serious objections will be seen by the following proposals, which were made by an excellent Missionary nearly 35 years ago. After stating that "in our eagerness to extend the Gospel we unwittingly bar men's minds against its reception, "by a too lavish dispersion of the whole naked "truth among those who are not yet prepared by "previous discipline to appreciate it," he added as a fact that "our bitterest opponents are those who "have been initiated into all the Christian doctrines "in our schools." His proposals were—

"1st. *As a fundamental principle*, in intercourse with and preaching to heathen, to be careful only gradually to bring before them the mysteries of the Christian scheme, pressing on them *chiefly* repentance and faith, in order to their

* By the recent census, the British and Eurasian population in the three presidencies was found to be—

	British and Eurasians.	British Troops.	Total.
In Calcutta	85,280	37,147	122,427
,, Madras	47,887	12,247	60,134
,, Bombay	27,578	11,150	38,728
	160,745	60,844	221,289

"right initiation into the Christian Church; this to "include carefulness about the kind, and measure "also, of doctrine contained in tracts, and to dis- "courage a too lavish dispersion of the Word of God "without a teacher at hand to explain it, and to "exclude prayers through Christ from being taught "by heathen masters in heathen schools.

"2nd. To revert to the ancient division of the "people into hearers, catechumens, and faithful, so "as to admit the first-mentioned only to preaching "appropriate for them and prayers for them. The "catechumens to be instructed separately, and to "join in certain prayers for their fuller illumination; "and the faithful or *baptized alone* to be admissible "to the present liturgy of the Anglican Church.

"3rd. With this view I wish to build a church, "in the Early English style; substantial as to "material, with as much ornament as funds may "allow of, and of such a form as to combine under "one roof distinct portions for each class, so as to "hold out the portion of the faithful to be the "holiest, and in this way to symbolize the inaccessi- "bility of heaven without holiness, and cause men "to feel that there was a privilege in becoming a "Christian of which heathen were not possessed; "and thus, one would hope, lead them more to "desire it. A portion should be assigned for future "penitents, who, in conformity with Church cen-

"sures, should be inadmissible to the full Christian "service.

"4th. To have daily matins and evensong "for the faithful, with all the adjuncts available, "*e. g.*, organ and chanting (which is much more "agreeable to Tamil rhythm than is singing of "Tamil hymns to English psalm-tunes, by which "the sound and sense is sacrificed to the metre).

"5th. The body of catechists, and native deacons "when practicable, to be centralized as much as "possible, so as fully to carry out the above prin- "ciples, by assisting at the prayers of the faithful, "instructing the catechumens, and arguing, under "the immediate eye and direction of the Missionary, "with the heathen, who might soon be collected "easily by a little stir, and by the character for "piety which, by our daily service and our attention "to form, we should gain.

"6th. The adoption by the Missionary and his "assistants of an ecclesiastical dress, such as should "be appointed by the bishop—white if possible "—and of such a manner of life as would most "strikingly convince the native of his being a "teacher sent from God; for until we ourselves act "in such a way as will show to the Hindoos that we "believe our religion to be divine, we may labour "long enough before we can make them reverence "it. Until they see us reverence our faith in a way

"they can appreciate, they will cavil and jeer; but "once meet them boldly on ground which they "themselves think sacred, and the captious exercise "of their reason will be checked before their deeply-"rooted principle of faith."

Such propositions were much in advance of the time, and we can hardly feel surprised that they created alarm. At the present time they indicate in a general way the course which the great majority of Churchmen will consider ought to be adopted by our Missions.*

6. Another main defect in our Missions is that the Missionaries are generally scattered singly over a vast extent of territory, unsupported by any fellow-workers, having only a small and often very inefficient body of partially-instructed native catechists.† Each Mission is individually weak, and dependent for energy upon the continued health of

* As the reference to the Church Missionary Society in the above paragraph will no doubt be recognized, I am bound to add that some of its work has been carried on upon principles which command the approval of all sound Churchmen. I refer especially to the late Mr. R——, a distinguished Cambridge man, and his associates, two of whom were also Cambridge men. They lived a great deal in tents, and itinerated in North Tinnivelly. They worked *together* among the heathen during several months of the year on a settled plan. Their mission was a success; they won that part of the province for Christ, and handed over large congregations of native Christians to resident native pastors when they retired from the field after some eight or ten years' labour. I know of no such instance, I regret to say, in which the true principles of Mission work have so consistently been carried out, either by this or by any other society.

† See paras. 21, 22, chap. ii.

perhaps a single individual, or, still worse, upon the state of health not only of the Missionary, but, if he be married, upon that of his wife or children. I have known the work of a Mission deserted for many months because the wife of a Missionary was stricken with mortal disease.

7. The remedy for such a state of things appears to be in the concentration of our Missions; in the establishment of Missionary bishoprics, each bishop being the head of a Missionary society, college, or brotherhood (as proposed by Bishop Douglas), consisting of European and native priests and deacons, and a body of catechists and converts, to whom efficient teaching could be given; thus forming a Church complete in itself, which, by means of daily services of prayer and Holy Eucharist, would manifest to all around that it is a portion of that kingdom of Christ to which they bear "witness "as intended by God to supplant the idolatrous "system of caste to which those around them are "bound." *

* Some idea may be formed of the extent of the field which is open to the Church, if we consider the fact that the following distinct languages are spoken, and by many millions of our fellow-subjects :—

Bengali ...	36 millions.	Mahratti ...	15 millions.
Oriya ...	5 „	Tamil ...	14½ „
Hindi ...	100 „	Teloogoo ...	15½ „
Punjabi ...	12 „	Canarese ...	9¼ „
Sindi ...	2 „	Malayalim	3¾ „
Goozeratee	7 „	Burmese ...	2½ „

8. I trust that my sentiments with regard to those Missionaries who are not members of our Church may not be misunderstood. No one can more highly appreciate than I do the noble and self-denying services which those Danish Missionaries rendered throughout the eighteenth century, when they alone bore a faithful witness to Christ among the heathen nations in India. Many of the earlier Missionaries of the Baptist, the Wesleyan, and the London societies were zealous and devoted men.* I speak from personal knowledge of some who have laboured in India; but their usefulness amongst the heathen has always been impeded or destroyed, owing to their having adopted the false principles of Mission work upon

* Bishop Douglas most truly wrote, "As for the truths which the "Church holds in common with those who repudiate corporate Chris-"tianity, and as for the persons who hold those truths, no one would "recognize more thankfully than I whatever is the work of God's Spirit, "and whatever good has been done by many who have laboured "while we were in a state of sleep. But God forbid that I should in "such wise recognize the work of God's Spirit beyond our borders, as "to give up that truth which God, in undeserved mercy, has preserved "to us, and which they as yet, but not, I hope, for long, have failed to "find. And God forbid that we as a Church should cast away what "they have lost, when our vocation is to supply their serious defi-"ciencies. Our error in India has too often been, that we have "followed rather than led those who are separate from us, and that "we have imitated not only their zeal, which often has been admir-"able, but their unspiritual methods of work. If even now, so late, "we were true to ourselves and to the glory of our own Catholic ideal, "we should lead our Protestant brethren by the beauty of that truth "which we should display and publish; and we should conquer caste "by the majesty of our divine but still undeveloped strength."

which I have commented, and also to their having endeavoured, by holding English services in their chapels, to draw English Churchmen away into Dissent. Bishop Middleton had reason to complain that they "settled among Europeans rather "than natives, in the hope of gaining numbers "and influence to their sect." He adds: "And "yet the conversion of the heathen is with Mis- "sionary societies but a secondary concern; it is "a laborious, and obscure, and hopeless work, "compared with preaching in English among "Europeans." A Missionary, when weighed down by despondency at the slight results which appear to attend his efforts to preach to the heathen, and the many disappointments he meets with, is strongly tempted to take refuge in school work, and in ministering to an English congregation in chapel, or in private meetings, with the inevitable result that evangelistic work becomes increasingly distasteful to him, and is eventually either entirely, or almost entirely, abandoned.

9. I cannot close this paper in more fitting or noble words than those with which Archdeacon Grant finished his Bampton Lectures, in which the true foundations upon which all real Mission work should be conducted were first, in recent times, as respects our Church, clearly enunciated: "We have Christ's "promise, we have the due organization, we have

"the living body, we have truth and past experience. "What more do we need—what but the pouring out "of that new Spirit which will set all in action, and "give the Church a mouth and wisdom which its "adversaries shall not be able to gainsay or resist? "It is not merely a new-modelled machinery, nor "multiplied funds, that are needed; these have, ere "now, been tried, and they have failed; they are "unable to purchase holiness and zeal, and to secure "the reward which is reserved for these alone. It "is another weapon which is required for this war- "fare—the Spirit of God quickening the hearts of "all His people, thus alone can it be carried on. For "it is no easy work to plant a Church. It has ever "been effected in pain and sorrow; and it was an act "that bore with it a solemn meaning when Christians "used to bear some martyr's remains and place them "deep under the foundations of the building they "were about to raise, to show that its permanency "must be based on such high deeds of suffering. "The easy methods which have hitherto been "pursued have wrought no adequate result. We "see the fruit of them in the discouragement and "disappointment which seem to blight the incipient "efforts which are made at home, in the strife and "complaint to which they tend, and the feebly- "sustained existence in which they issue. We "cannot, indeed, hope to rise all at once to the full

"accomplishment of the labour that lies before us. "The neglect of past years needs to be amended, its "punishment needs to be borne; the new seed must "be cast in sorrow and repentance that after-gene- "rations may reap the fruit. But, with the first "awakening of such a reviving spirit, the pressing "duty and the real dignity of evangelizing the "heathen will be felt in all their constraining force. "Men, endowed with the power, will present them- "selves for so noble a service. It will be undertaken, "as it was of old, in poverty and in self-dedication "to God. It will be esteemed a cutting reproach, "that for gain, for honour, for a profession—every "profession but that of Christ's service—men will "give and sacrifice themselves, their talents, their "youth, their home; that parents will part with their "children, and gladly send them to earth's utmost "limits, to gather those earthly benefits which perish "in the using; but grudge them, and count them "thrown away, if devoted to purposes which will "exist when earth itself has perished, and will make "their memories blessed for evermore. Men . . . . "uncalled to any special work in Christ's vineyard, "will reckon among the services by which they may "consecrate their lives to the work of God (and they "must be doing His work if they are to rise above a "base and selfish mediocrity) this one, of bearing the "name of Christ to a perishing world. They will

"consider that not merely second-rate powers and "gifts are required for it; that it is not an inglorious "service: but that in it the first gifts and rarest "endowments of mind and body find their fitting "exercise, while men and angels are looking on; "that in it the flower of Christ's army has striven, "saints have been made perfect, talents have put out "their noblest energies, genius has wrought its "greatest triumphs, the Church has been most "edified, Christ has been most glorified, and brightest "crowns have been won. And those crowns are "not expended, they are stored in heaven for those "who will claim them; none has yet heard the "numbering of the army of Martyrs—the roll is yet "open, and in their ranks are places yet unfilled." *

These are words which, I trust, will find an echo in many hearts. The time appears to have come when, by the Providence of God, the restraints which have hitherto prevented the Church in India from putting herself forth in her complete organization will no longer bind her, and she will be able to send her sons to reap those fields which are now white already to harvest.

* Bampton Lectures, pp. 294—296.

APPENDICES.

APPENDIX A.

THE following table gives the results of the examinations held by the three universities of Calcutta, Madras, and Bombay, 1873-4.

Candidates.	Number.	Classes obtained.				Percentage to the whole number examined.			
		First.	Second.	Third.	Total.	First.	Second.	Third.	Total.
ENTRANCE OR MATRICULATION EXAMINATION.									
Calcutta University.									
Not stated	2099	110	287	243	640				
Government ...	171	15	57	22	94	0·6	2·3	0·9	3·8
Missionary ... ... *	100	3	16	15	34	0·12	0·65	0·6	1·17 †
Madras University.									
Government	1632	29	180	...	209	‡			
Missionary		15	194	...	209				
Bombay University.									
Government	445	Not classed			217				
Missionary	375				27				
FIRST ARTS EXAMINATION.									
Calcutta University.									
Government	371	31	87	82	206 §	5·9	16·6	15·6	39·3
Missionary	100	4	21	28	53	0·76	4·0	5·3	10·06 ‖
Madras University.									
Government	280	7	42	...	49				
Missionary		2	32	...	34				
Bombay University.									
Government	354	Not classed			42				
Missionary	14				6				

* From the Punjab, North-West Provinces, and Oudh. † 2436 Examined.

‡ 1704 examined.

In Madras the students for matriculation and for the First Arts degree are divided into only two classes. With reference to the matriculation examination the Director of Public Instruction remarks, "In comparing the work done in Government and other schools, it is "necessary to recollect that *the former number only* 16 *to* 64 *of the latter*; and among the "16 Government schools there are some which are not intended to educate up to the matricu-"lation standard."

§ 6 not classed. ‖ 524 examined.

Candidates.	Number.	Classes obtained.				Percentage to the whole number examined.			
		First.	Second.	Third.	Total.	First.	Second.	Third.	Total.
Bachelor of Arts Degree.									
Calcutta University.									
Government	123	9	43	8	60	4·2	20·0	3·7	27·9 *
Missionary	62	2	8	15	25	0·9	3·7	7·0	11·6 *
Madras University.									
Government	88	2	20	6	28	2·27	22·7	6·8	31·77
Missionary		1	7	1	9	1·13	8·0	1·13	10·26
Bombay University.									
Government	58	Not classed			19				
Missionary	4				4				
Master of Arts Degree (*Honours*).									
Calcutta University.									
Government	35	2	9	7	18	4·7	21·4	16·6	42·7 †
Missionary	5	...	2	2	4	...	4·7	4·7	9·4 †
Madras University.									
Government	1	...	...	...	1				
Bombay University.									
Government	7	Not classed			5				
Missionary	1				1				

Obs.—Students from private institutions, not Missionary, have been omitted.

* 212 examined. † 42 examined.

APPENDIX B.

TABLE showing the sources from which the funds for education were derived 1873-4.

	Government Institutions.	Private Aided.	Total from Public Funds.
	£	£	£
Universities	...	...	7,737
Scholarships...	...	...	20,398
Direction and Inspection ...	...	...	139,412
Miscellaneous charges, buildings, &c.	...	...	143,888
Total general charges ...	...	...	311,435
Endowments	18,145	15,452	
Subscriptions	37,057	97,389	
Other sources	11,104	75,351	
Fees of Scholars	99,274	131,685	
* Total other than Public Funds	165,580	319,877	
Public Funds for Government Colleges and Schools	481,640	...	481,640
Ditto for Private Aided Colleges and Schools	...	204,004	204,004
	647,220	523,881	997,080
* Other than Public Funds ...	...	...	485,457
Grand Total	...	...	1,482,537

APPENDIX C.

TABLE showing the number of educational establishments and scholars throughout India in 1873-4, included in the official returns.

Institutions.	Government.		Private Aided.		Unaided.	
	No.	Scholars.	No.	Scholars.	No.	Scholars.
Colleges	24	1,738	16	686	2	152
Higher Class Schools	123	24,549	184	30,515	58	10,558
Middle English ,,	237	17,914	1,050	64,703	197	6,739
,, Vernacular ,,	934	65,945	754	36,576	1,683	29,140
Primary Lower ,,	10,829	471,772	9,322	247,263	7,869	106,226
Female ,,	919	24,564	1,036	40,360	530	1,768
Mixed Middle ,,	...	...	48	3,030		
,, Lower ,,	1	28	880	31,438		
Normal ,,	87	4,232	30	2,056		
Special ,,	41	4,376	...	...		
Night ,,	...	...	95	2,816		
Village ,,	...	...	11,685	285,764		
Total	13,195	615,118	25,100	745,207	10,339	154,583

—Grand total, 48,634 colleges and schools, and 1,514,908 scholars. Included in the aided and unaided schools are 780 Mission schools, containing 54,610 scholars, and 24,063 scholars in lower class schools in the Madras Presidency; also, from Sir Bartle Frere's return, 26,285 in the Mission schools in Bengal; making a total of 104,958. Some unaided schools in the other provinces may also be conducted by Missionaries.

APPENDIX D.

In Bishop Douglas's charge (1875) he wrote as follows :—

"Our Lord, especially in His parables, which are characteristic "of His system as a prophet, taught men as they could bear it. "To men whose intelligence was clouded by sin He showed truth "in a cloud, veiling it, yet with a veil so slight that if there was "but a will to lift up the curtain they would see the truth itself. "His object was to reach the mind through the moral sense and "through the heart. If there was a desire to know the truth, He "met that desire; and as the desire grew His revelation of Himself "became clearer and clearer. If the desire was wanting, having "tested it, He withdrew His revelations, putting back into its sheath "that sword of the Spirit which is a discerner of men's hearts. "There was in Him no attempt to force, no bringing of souls which "were unthirsty to the fountain, and compelling them to drink of "the waters of life; but where there was a thirst, He satisfied it, and, "as the thirst grew, He quenched it more and ever more. Is this "what we are doing? It seems to me that we are not. We seem "rather to think that we can make men Christians without their "will, and that if we make them Christians in knowledge, we shall "make them also, at least in some cases, Christians in heart. "Labour of this sort has been, and I fear will continue to be, "labour in vain."

An eminent writer also says :—

"There is something which looks like charity in going out into "the highways and hedges, and compelling men to come in; but "in this matter some exertion on the part of the persons whom I "am to convert is a condition of a true conversion. They who

"have no religious earnestness are at the mercy, day by day, of "some new argument or fact which may overtake them in favour "of one conclusion or the other. And how, after all, is a man "better for Christianity who has never felt the need of it or the "desire?" *—*Grammar of Assent*, p. 420.

APPENDIX E.

"SOME good men have considered its utility [the knowledge "of the native language] not an adequate compensation for the "time and labour of acquiring it, and counselled young Mis- "sionaries who were engaged in the study of it '*to throw it* "*overboard*,' to quote their own energetic words.† They say, "'We have long come to the conclusion that it is of no use "preaching to the adults of Bengal; all efforts should be "directed to the education of the young.' Such attacks on

* The following extract from the report of one of our Missionary Societies affords a melancholy illustration of the truth of this statement:—

"I am sorry to have to record the death, on the 21st of February, 1873, of the Zemindar Muthuramalinga Sathupathy, a most enlightened prince, who, though he lacked the courage like most enlightened Hindus boldly to throw off the yoke of Hinduism and to embrace the truth, still all who were intimately acquainted with him knew well that he was not a Hindu at heart. The superstitious practices and foolish customs inseparable from Hinduism were quite repugnant to his feelings and to his sense of right and wrong, and therefore, though he tolerated, as he could not help doing, some of these practices in others, he was very far from following them himself, and he never missed an opportunity of holding up such practices to ridicule, with the object of discouraging them.

"But what is much to be regretted is, that so enlightened a prince, who in his words and actions was so far superior to the Hindu, should still have died a Hindu. He knew the chief doctrines of Christianity, but was too worldly-minded to become a Christian. *Discussion on religious topics was one of his pastimes; he cheerfully spent days and nights in them; but all, alas! to no avail.*"

† A writer in the "Friend of India," July 6th, 1865, states that "Ver- "nacular preaching has been less common with the European members of the "Calcutta and Madras Free Church Missions than with those of Nagpore and "Bombay, either because English work was more immediately required, or "the ministers located there *had no gift for languages.*"

"vernacular preaching are generally made by persons who are "ignorant of the native language, and can hold no direct inter- "course with the people; consequently the opinion which they "entertain of them is not entitled to much deference.

"To the supposition facts lend no countenance whatever. In "the last decade the Burrisal Mission, which is a preaching one, "and had only 115 children under instruction, received into the "Church on a profession of piety, corroborated by a devout life, "391 members. The educational Missions in Calcutta, whose "pupils aggregated 3198, realized during the same period an "average increase of 39 communicants, but little more than a "tenth of that of Burrisal." *—*Missionary Schools in India.*

APPENDIX F.

"WE make bold to accuse the Missionaries of a want of practical "acquaintance with the language of the country. We deal in "rules, not in exceptions; and, as a too common rule, we fear that "the Indian Missionaries are deficient in that practical colloquial "power in the languages and dialects of the Indian people, *which "alone could furnish them with the leverage of their sentiments and "opinions.*

"We have met with learned Missionaries, men of scholarly "attainments and critical acquaintance with the languages of "India; but we have met with but few who were thorough prac- "tical masters of colloquial Hindustanee; *who thought in Indian "forms and idioms;* whose pronunciation was of that type which "alone is intelligible to the masses of the population; and who "possessed the indispensable art of addressing themselves to an "Indian auditory through the medium of vernacular imagery and "metaphor.

* That dissatisfaction has long been felt with the educational Missions is evident from the fact that in "A Plea for Indian Missions," by Alexander Forbes, Esq., M.A., printed at Aberdeen at the expense of an elder of the Free Church, January 30th, 1864, that body "was recommended to *sweep "away all its educational establishments.*"

"It is true the Missionary flatters himself that the message of "the Gospel is no abstruse communication—that it demands no "lofty powers of intellect, either in the expounder or the recipient, "and that no shining gifts of eloquence are required for its effect- "ual enunciation. This may very well be true, although we are "not so sure of it. . . . . But in order to comprehension and "conviction, it is manifestly essential that there be a fitness and "an idiomatical propriety in the language used which shall strike "a responsive chord in the breast of the listener, and *it is this "very quality, this power so indispensable to successful ratiocination, "which we hold that the Missionaries too generally want.*

"The Missionary, who could hope for success only by means "of an incessant and *familiar intercourse* with the people of the "country, by becoming as it were an active unit of the native "population, has not associated and identified himself with that "population by any means to the extent that he ought to have "done. He has shared too much the prevailing error of general "Anglo-Indian Society, and kept himself in practice too much "aloof and distinct from the masses of that people on whom he "desired to make an impression about the most difficult that "could well be conceived. We do not mean to imply that the "Missionary has shut himself up in his closet, and studiously "secluded himself from the native community. Far from it; we give "these pious men credit for much praiseworthy effort—praise- "worthy, at least, under the peculiar circumstances we have just "described—to bring themselves into contact with the people. "They have doubtless endeavoured to attract inquirers; and they "have themselves invaded the strongholds of superstition by evan- "gelical demonstrations in the native cities, and by preaching in "the markets and bazaars.

"This, however, though doubtless much, is by no means all "that is required. The labours of the Missionary should not be "restricted to mild and imperfectly intelligible disquisitions at the "Mission school, and occasional sallies in dubious Hindustanee "in the regions of the neighbouring bazaar. He should mix with "the people, and associate himself with them to an extent which "has not yet been attempted, before he can rationally hope for any "measure of success. We have been in Mofussil stations which

"boasted the presence of several Missionaries, where yet the exist-
"ence and presence of these gentlemen were barely known to the
"mass of the inhabitants, or if they did know, they certainly were
"very indifferent to the circumstance."—*Calcutta Review*, June, 1858.

APPENDIX G.

In reply to the objection that "*Christian reading-books should "not be taught by Hindus,*" and that "*It encourages hypocrisy "to make a teacher explain Christian lessons which he does not "believe,*" Mr. Murdock writes :—

"A besetting fault of native teachers in vernacular schools is, "that they do not explain *any* lessons—they simply hear the "children read them. *Practically*, therefore, this form of the "objection has little weight. But religious lessons can be made "so simple that the little explanation necessary can easily be given "by the catechist or Christian inspector who visits the school. "All that need be required of Hindoo teachers is, simply to teach "the children to read the Christian lessons. Like, I believe, the "Rev. H. Venn, the writer would be willing to allow Hindu "teachers *thus far* to teach even the Bible. The objection arises "from viewing the question from a wrong standpoint. In a "Mission school the Missionary is the *principal*, the native "teacher the *subordinate*. The course of instruction represents "the views of the former, not of the latter. The native teacher "is simply like a monitor employed by a teacher to hear lessons "prepared.

"Missionaries might tell the children that, as they have to go "about preaching, and look after several schools, they cannot "teach them themselves; but that they have brought books which "the native teachers will teach them to read.

"The people generally do not view the question as Mission-"aries in Bengal seem to do. They regard Mission schools as "belonging to the Padre Sahibs, and as exponents of *their* "opinions, not of those of the native teachers.

"*Heathen teachers would ridicule Christian lessons.* Teachers "who would act in this way are utterly unfit for employment in "Mission schools, and the sooner they are dismissed the better. "As a rule, the objection has no force with regard to *Hindus* [?].

"Many of the professedly heathen teachers in Mission schools "are inwardly convinced of the truth of Christianity,* although "they have not the courage to face the severe trials which baptism "would entail. The objection that Christian reading-books are "not used because the teachers are Hindus, would seem to imply "that nearly all the teachers of Mission vernacular schools in "Bengal are non-Christian." †

* Of course, while receiving pay, they endeavour to persuade the Missionary that this is the case.

† This, it is believed, is actually true—it can easily be tested.

Caxton Printing Works, Beccles.

00065116

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018